Ulrich Middeldorf

CHARACTERISTICKS.

VOLUME III.

MISCELLANEOUS REFLECTIONS on the preceding Treatises, and other Critical Subjects.

A Notion of the Tablature, or Judgment of HERCULES. With a Letter concerning DESIGN.

Printed in the Year M.DCC.XXXII.

Digitized by the Internet Archive
in 2017 with funding from
Getty Research Institute

https://archive.org/details/characteristicks03shaf_0

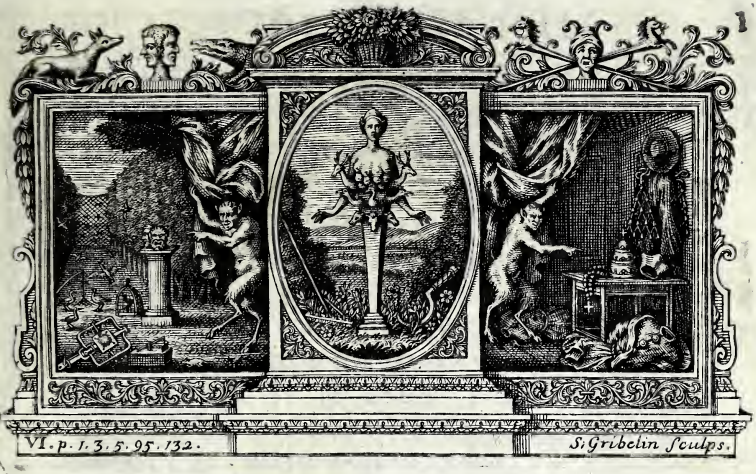
TREATISE VI.

VIZ.

Miſcellaneous Reflections, &c.

Scilicet uni æquus Virtuti, atque ejus Amicis.
Horat. Sat. 1. Lib. 2.

Printed firſt in the Year M.DCC.XIV.



Miscellaneous Reflections.

MISCELLANY I.

CHAP. I.

Of the Nature, Rise, and Establishment of MISCELLANYS.—*The Subject of these which follow.*—*Intention of* the Writer.

PEACE be with the Soul of that charitable and courteous Author, who for the common Benefit of his Fellow-Authors, introduc'd the ingenious way of MISCELLANEOUS

Misc. 1. *Writing!*—It must be own'd that since this happy Method was establish'd, the Harvest of *Wit* has been more plentiful, and the Labourers more in number than heretofore. 'Tis well known to the able Practitioners in *the writing Art*; "That "as easy as it is *to conceive Wit*, 'tis the "hardest thing imaginable *to be deliver'd* "of It, upon certain Terms." Nothing cou'd be more severe or rigid than the Conditions formerly prescrib'd to Writers; when CRITICISM took place, and *Regularity* and *Order* were thought essential in a Treatise. The Notion of a *genuine Work*, a *legitimate* and *just Piece*, has certainly been the Occasion of great Timidity and Backwardness among the Adventurers in Wit: And the Imposition of such strict *Laws* and *Rules* of Composition, has set heavy on the free Spirits and forward Genius's of Mankind. 'Twas *a Yoke*, it seems, which our Forefathers bore; but which, for our parts, we have generously thrown off. In effect, the invidious Distinctions of *Bastardy* and *Legitimacy* being at length remov'd; the natural and lawful Issue of the Brain comes with like advantage into the World: And *Wit* (*mere* WIT) is well receiv'd; without examination of *the Kind*, or censure of *the Form*.

THIS the MISCELLANEOUS *Manner* of Writing, it must be own'd, has happily

pily effected. It has render'd almoſt every Soil productive. It has diſclos'd thoſe various *Seeds* of Wit, which lay ſuppreſs'd in many a Boſom; and has rear'd numberleſs *Conceits* and curious *Fancys*, which the natural Rudeneſs and Aſperity of their native Soil wou'd have with-held, or at leaſt not have permitted to riſe above the ground. From every *Field*, from every *Hedge* or *Hillock*, we now gather as delicious Fruits and fragrant Flowers, as of old from the richeſt and beſt-cultivated *Gardens*. Miſerable were thoſe antient Planters, who underſtanding not how to conform themſelves to the rude *Taſte* of unpoliſh'd Mankind, made it ſo difficult a Taſk to ſerve the World with *intellectual* Entertainments, and furniſh out the Repaſts of *Literature* and *Science*. Ch. 1.

THERE was certainly a time when the Name of AUTHOR ſtood for ſomething conſiderable in the World. To ſucceed happily in ſuch a Labour as that of writing *a Treatiſe* or *a Poem*, was taken as a ſure mark of Underſtanding and Good Senſe. The Task was painful: But, it ſeems, 'twas honourable. How the Caſe happen'd, in proceſs of time, to be ſo much revers'd, is hard to ſay. The primitive Authors perhaps being few in number, and highly reſpected for their Art, fell under the weight of *Envy*. Being ſenſible of their

Misc. 1. their Misfortune in this reſpect, and being excited, as 'tis probable, by the Example of ſome popular Genius; they quitted their regular Schemes and accurate Forms of Workmanſhip, in favour of thoſe *Wits* who could not poſſibly be receiv'd as AUTHORS upon ſuch difficult Terms. 'Twas neceſſary, it ſeems, that *the Bottom* of Wit ſhou'd be enlarg'd. 'Twas adviſable that more Hands ſhou'd be taken into the Work. And nothing cou'd better ſerve this popular purpoſe, than the way of MISCELLANY, or *common* ESSAY; in which the moſt confus'd Head, if fraught with a little Invention, and provided with *Common-place-Book* Learning, might exert itſelf to as much advantage, as the moſt orderly and well-ſettled Judgment.

To explain the better how this Revolution in Letters has been effected, it may not perhaps be indecent, ſhou'd we offer to compare our Writing-Artiſts, to the *Manufacturers* in *Stuff* or *Silk*. For among Theſe 'tis eſteem'd a principal piece of Skill, to frame a Pattern, or Plan of Workmanſhip, in which the ſeveral Colours are agreeably diſpos'd; with ſuch proportionable Adjuſtment of the various Figures and Devices, as may, in the whole, create a kind of *Harmony* to the Eye. According to this Method, each *Piece* muſt be, in reality, *an Original*. For

to

to copy what has gone before, can be of no use. The Fraud would easily be perceiv'd. On the other side, to work *originally*, and in a manner *create* each time anew, must be a matter of pressing weight, and fitted to the Strength and Capacity of none besides the choicest Workmen. Ch. I.

A MANNER therefore is invented to confound this Simplicity and Conformity of Design. *Patch-work* is substituted. *Cuttings* and *Shreds* of Learning, with various *Fragments*, and *Points* of Wit, are drawn together, and tack'd in any fantastick form. If they chance to cast a *Luster*, and spread a sort of sprightly *Glare*; the MISCELLANY is approv'd, and the *complex* Form and Texture of the Work admir'd. The EYE, which before was to be won by Regularity, and had kept true to Measure and strict Proportion, is by this means pleasingly drawn aside, to commit a kind of *Debauch*, and amuse it-self in gaudy Colours, and disfigur'd Shapes of things. Custom, in the mean while, has not only tolerated this Licentiousness, but render'd it even commendable, and brought it into the highest repute. The *Wild* and *Whimsical*, under the name of the *Odd* and *Pretty*, succeed in the room of the *Graceful* and the *Beautiful*. Justness and Accuracy of Thought are set aside, as too constraining, and of too painful an

Misc. 1. aſpect, to be endur'd in the agreeable and more eaſy Commerce of *Gallantry*, and modern *Wit*.

NOW ſince it has been thought convenient, in theſe latter Ages, to diſtinguiſh the Provinces of WIT and WISDOM, and ſet apart *the agreeable* from *the uſeful*; 'tis evident there cou'd be nothing devis'd more ſutable to the diſtinct and ſeparate Intereſt of the former of theſe Provinces, than this *complex* manner of Performance which we call MISCELLANY. For whatever is *capricious* and *odd*, is ſure to create *Diverſion*, to thoſe who look no further. And where there is nothing like *Nature*, there is no room for the troubleſom part of *Thought* or *Contemplation*. 'Tis the Perfection of certain *Groteſque*-Painters, to keep as far from Nature as poſſible. To find *a Likeneſs* in their Works, is to find the greateſt Fault imaginable. A natural *Connexion* is a Slur. A *Coherence*, a *Deſign*, a *Meaning*, is againſt their purpoſe, and deſtroys the very Spirit and Genius of their Workmanſhip.

I REMEMBER formerly when I was a Spectator in the *French* Theater, I found it the Cuſtom, at the end of every grave and ſolemn *Tragedy*, to introduce a comick *Farce*, or MISCELLANY, which they call'd *the little Piece*. We have indeed

a

a Method ſtill more extraordinary upon Ch. I.
our own Stage. For we think it agree-
able and juſt, to mix the *Little Piece* or *Farce* with the main Plot or Fable, thro' every Act. This perhaps may be the rather choſen, becauſe our Tragedy is ſo much *deeper* and *bloodier* than that of the *French*, and therefore needs more immediate Refreſhment from the elegant way of *Drollery*, and *Burleſque-wit*; which being thus cloſely interwoven with its oppoſite, makes that moſt accompliſh'd kind of *theatrical* MISCELLANY, call'd by our Poets *a Tragi-comedy*.

I COU'D go further perhaps, and demonſtrate from the Writings of many of our grave *Divines*, the Speeches of our *Senators*, and other principal Models of our national Erudition, "That the MIS-"CELLANEOUS *Manner* is at preſent in "the higheſt eſteem." But ſince my chief Intention in the following Sheets is to deſcant curſorily upon ſome late Pieces of a *Britiſh* Author; I will preſume, That what I have ſaid already on this Head is ſufficient; and That it will not be judg'd improper or abſurd in me, as I proceed, to take advantage of this *miſcellaneous Taſte* which now evidently prevails. According to this Method, whilſt I ſerve as *Critick* or *Interpreter* to this new Writer, I may the better correct his Flegm, and give him

Misc. 1. more of the fashionable Air and Manner of the World; especially in what relates to the Subject and Manner of his two *last* Pieces, which are contain'd in his second Volume. For these being of the more regular and formal kind, may easily be oppressive to the airy Reader; and may therefore with the same assurance as *Tragedy* claim the necessary Relief of the *little Piece* or *Farce* above-mention'd.

NOR ought the Title of a MISCELLANEOUS *Writer* to be deny'd me, on the account that I have grounded my *Miscellanys* upon a certain Set of Treatises already publish'd. *Grounds* and *Foundations* are of no moment in a kind of Work, which, according to modern Establishment, has properly neither *Top* nor *Bottom*, *Beginning* nor *End*. Besides, that I shall noway confine myself to the precise Contents of these Treatises; but, like my Fellow-*Miscellanarians*, shall take occasion to vary often from my propos'd Subject, and make what *Deviations* or *Excursions* I shall think fit, as I proceed in my *random* ESSAYS.

CHAP.

CHAP. II.

Of Controverſial *Writings*: *Anſwers*: *Replies.*——Polemick *Divinity*; *or the* Writing *Church-Militant.*——Philoſophers, *and Bear-Garden.*——Authors *pair'd and match'd.*——*The Match-makers.*——*Foot-Ball.*——*A* Dialogue *between our Author and his Bookſeller.*

AMONG the many Improvements daily made in the Art of Writing, there is none perhaps which can be ſaid to have attain'd a greater Height than that of *Controverſy*, or the Method of *Anſwer* and *Refutation.* 'Tis true indeed, that antiently the Wits of Men were for the moſt part taken up in other Employment. If Authors writ *ill*, they were deſpis'd: If *well*, they were by ſome Party or other eſpous'd. For *Partys* there wou'd neceſſarily be, and *Sects* of every kind, in Learning and Philoſophy. Every one ſided with whom he lik'd; and having the liberty of hearing *each* ſide ſpeak for it-ſelf, ſtood in no need of expreſs *Warning-Pieces* againſt pretended Sophiſtry, or dangerous Reaſoning. Par-

Misc. 1. ticular *Answers* to single Treatises, were thought to be of little use. And it was esteem'd no Compliment to a Reader, to help him so carefully in the Judgment of every Piece which came abroad. Whatever *Sects* there were in those days, the Zeal of *Party*-causes ran not so high as to give the Reader a Taste of those *personal* Reproaches, which might pass in a Debate between the different *Partymen.*

THUS Matters stood of old; when as yet the Method of writing *Controversy* was not rais'd into an *Art*, nor the Feuds of contending Authors become the chief Amusement of the learned World. But we have at present so high a Relish of this kind, that the Writings of the Learned are never truly gustful till they are come to what we may properly enough call *their due Ripeness*, and have begot a *Fray*. When the *Answer* and *Reply* is once form'd, our Curiosity is excited: We begin then, for the first time, to whet our Attention, and apply our Ear.

FOR example: Let a zealous *Divine* and flaming Champion of our Faith, when inclin'd to shew himself in Print, make choice of some tremendous *Mystery* of Religion, oppos'd heretofore by some damnable *Heresiarch*; whom having vehemently refuted, he turns himself towards

the orthodox Opinion, and ſupports the true Belief, with the higheſt Eloquence and profoundeſt Erudition; he ſhall, notwithſtanding this, remain perhaps in deep Obſcurity, to the great affliction of his Bookſeller, and the regret of all who bear a juſt Veneration for *Church-hiſtory*, and the antient Purity of the *Chriſtian* Faith. But let it ſo happen that in this Proſecution of his deceas'd Adverſary, our *Doctor* raiſes up ſome *living Antagoniſt*; who, on the ſame foot of Orthodoxy with himſelf, pretends to arraign his Expoſitions, and refute the Refuter upon every Article he has advanc'd; from this moment the Writing gathers Life, the Publick liſtens, the Bookſeller takes heart; and when Iſſue is well join'd, the Repartees grown ſmart, and the Contention vigorous between the learned Partys, *a Ring* is made, and *Readers* gather in abundance. Every one *takes party*, and encourages his *own* Side. "This ſhall be "my Champion!——This Man for my "Money!——Well hit, on our ſide!—— "Again, a good Stroke!——There he "was even with him!———Have at him "the next Bout!"——Excellent Sport! And when the *Combatants* are for a-while drawn off, and each retir'd with his own Companions; What *Praiſes*, and *Congratulations!* What *Applauſes* of the ſuppos'd *Victor!* And how honourably is he ſaluted Ch. 2.

Misc. 1. by his Favourers, and complimented even to the disturbance of his Modesty!

"Nay, but Gentlemen!—Good Gentlemen! Do you really think thus?—— "Are you sincere with me?——Have I "treated my Adversary as he deserves? "Never was Man so maul'd. Why you "have kill'd him downright. O, "Sirs! you flatter me. He can never rise more. Think ye so indeed? Or if he shou'd; 'twou'd "be a Pleasure to see how you wou'd handle him."

THESE are the Triumphs. This is what sets *sharp:* This gives the Author his *Edge*, and excites the Reader's Attention; when the Trumpets are thus sounded to the Croud, and a kind of *Amphitheatrical* Entertainment exhibited to the Multitude, by these *Gladiatorian* Pen-men.

THE Author of the preceding Treatises being by profession a nice *Inspector* into *the Ridicule* of Things, must in all probability have rais'd to himself some such Views as these, which hinder'd him from engaging in the way of *Controversy*. For when, by accident, the * First of these Treatises (*a private Letter*, and in the Writer's Esteem, little worthy of the

* *Viz.* The Letter concerning ENTHUSIASM.

Pub-

Publick's notice) came to be read abroad in Copys, and afterwards in Print; the ſmarteſt *Anſwers* which came out againſt it, cou'd not, it ſeems, move our Author to form any *Reply*. All he was heard to ſay in return, was, " That he thought who-" ever had taken upon him to publiſh a " Book in anſwer to that caſual Piece, had " certainly made either a very high Com-" pliment to the Author, or a very ill one " to the Publick." Ch. 2.

IT muſt be own'd, that when a Writer of any kind is ſo conſiderable as to deſerve the Labour and Pains of ſome ſhreud Heads to refute him in publick, he may, in the quality of *an Author*, be juſtly congratulated on that occaſion. 'Tis ſuppos'd neceſſarily that he muſt have writ with ſome kind of Ability or Wit. But if his *original* Performance be in truth no better than ordinary; his *Anſwerer's* Taſk muſt certainly be very mean. He muſt be very indifferently imploy'd, who wou'd take upon him to anſwer Nonſenſe in form, ridicule what is of it-ſelf *a Jeſt*, and put it upon the World to read *a ſecond Book* for the ſake of the Impertinencys of *a former*.

TAKING it, however, for granted, " That a ſorry Treatiſe may be the foun-" dation of a conſiderable Anſwer;" a

Reply

Misc. 1. *Reply* ſtill muſt certainly be ridiculous, which-ever way we take it. For either the Author, in his original Piece, has been truly refuted, or not. If refuted; why does he defend? If not refuted; why trouble himſelf? What has the Publick to do with his private Quarrels, or his Adverſary's Impertinence? Or ſuppoſing the World out of curioſity may delight to ſee *a Pedant* expos'd by a Man of better Wit, and *a Controverſy* thus unequally carry'd on between two ſuch oppoſite Partys; How long is this Diverſion likely to hold good? And what will become of theſe *polemick* Writings a few Years hence? What is already become of thoſe mighty *Controverſys*, with which ſome of the moſt eminent Authors amus'd the World within the memory of the youngeſt Scholar? An *original* Work or two may perhaps remain: But for the ſubſequent *Defenſes*, the *Anſwers*, *Rejoinders*, and *Replications*; they have been long ſince paying their attendance to the *Paſtry-cooks*. Mankind perhaps were heated at that time, when firſt thoſe Matters were debated: But they are now cool again. They laugh'd: They carry'd on the Humour: They blew the Coals: They teaz'd, and ſet on, maliciouſly, and to create themſelves diverſion. But the *Jeſt* is now over. No-one ſo much as inquires Where the *Wit* was; or Where poſſibly the *Sting* ſhou'd lie of thoſe notable

notable Reflections and ſatirical Hints, which were once found ſo pungent, and gave the Readers ſuch high Delight.—— Notable *Philoſophers* and *Divines*, who can be contented to make ſport, and write in learned *Billingſgate*, to divert the Coffee-houſe, and entertain the Aſſemblys at Bookſellers Shops, or the more airy Stalls of inferior Book-retailers! Ch. 2.

IT muſt be allow'd, That in this reſpect, *controverſial Writing* is not ſo wholly unprofitable; and that for *Book*-Merchants, of whatever Kind or Degree, they undoubtedly receive no ſmall Advantage from a right Improvement of *a learned Scuffle*. Nothing revives 'em more, or makes a quicker Trade, than a *Pair* of ſubſtantial *Divines* or grave *Philoſophers*, well match'd, and ſoundly back'd; till by long worrying one another, they are grown out of breath, and have almoſt loſt their Force of Biting.—" So have I known a crafty " *Glazier*, in time of Froſt, procure a *Foot-*" *ball*, to draw into the Street the emulous " Chiefs of the robuſt Youth. The tumid " Bladder bounds at every Kick, burſts the " withſtanding *Caſements*, the *Chaſſys*, *Lan-*" *terns*, and all the brittle vitrious *Ware*. " The Noiſe of Blows and Out-cries fills " the whole Neighbourhood; and Ruins " of Glaſs cover the ſtony Pavements; " till the bloated *battering Engine*, ſubdu'd

" by

Misc. 1. " by force of Foot and Fiſt, and yielding
" up its Breath at many a fatal Cranny, be-
" comes lank and harmleſs, ſinks in its
" Flight, and can no longer uphold the
" Spirit of the contending Partys."

THIS our Author ſuppoſes to have been the occaſion of his being ſo often and zealouſly complimented by his *Amanuenſis* (for ſo he calls * his Bookſeller or Printer) on the Fame of his firſt Piece. The obliging Crafts-man has at times preſented him with many a handſom Book, ſet off with Titles of *Remarks*, *Reflections*, and the like, which, as he aſſur'd him, were ANSWERS to his ſmall Treatiſe. " Here
" Sir! (ſays he) you have a conſiderable
" Hand has undertaken you!———This
" Sir, is a *Reverend*——This a *Right Re-*
" *verend*———This a *noted* Author———
" Will you not reply, Sir?——— O' my
" word, Sir, the World is in expecta-
" tion. Pity they ſhou'd be diſap-
" pointed! A dozen Sheets, Sir,
" wou'd be ſufficient.——You might diſ-
" patch it preſently. Think you ſo?
" I have my Paper ready——And a
" good Letter.——Take my word for it—
" You ſhall ſee, Sir! Enough. But
" hark ye (Mr. *A*, *a*, *a*, *a*) my worthy
" *Engineer*, and Manager of the War of

* VOL. I. *pag.* 305.

" Letters!

" Letters! Ere you prepare your Artille- Ch. 3.
" ry, or engage me in Acts of Hoſtility,
" let me hear, I intreat you, Whether or
" no my Adverſary be taken notice of.
" ——Wait for his *Second* Edition. And
" if by next Year, or Year or two after,
" it be known in good Company that
" there is ſuch a Book in being, I ſhall
" then perhaps think it time to conſider of
" a *Reply*."

CHAP. III.

Of the Letter concerning Enthuſiaſm. *—Foreign Criticks.——Of* Letters *in general; and of the* Epiſtolary *Style.—Addreſſes to great Men.—Authors and Horſemanſhip.—The modern Amble.—Further Explanation of the* MISCELLANEOUS Manner.

AS reſolute as our Author may have ſhewn himſelf in refuſing to take notice of the ſmart Writings publiſh'd againſt him by certain *Zealots* of his *own* Country, he cou'd not, it ſeems, but out of curioſity obſerve what the *foreign* and more

Misc. 1. more *impartial Criticks* might object to his small Treatise, which he was surpriz'd to hear had been translated into foreign Languages, soon after it had been publish'd here at home. The first Censure of this kind which came to our Author's sight, was that of the PARIS * *Journal des Savans.* Considering how little favourable the Author of the Letter had shewn himself towards the *Romish* Church, and Policy of FRANCE, it must be own'd those Journalists have treated him with sufficient Candor: tho they fail'd not to take what Advantages they well cou'd against the Writing, and particularly arraign'd it for the want † of Order and Method.

THE Protestant Writers, such as live in a free Country, and can deliver their Sentiments without Constraint, have certainly ‡ done our Author more Honour than he ever presum'd to think he cou'd deserve. His *Translator* indeed, who had done him the previous Honour of introdu-

* *Du 25 Mars*, 1709.

† *Ses pensées ne semblent occuper dans son Ouvrage, que la place que le hazard leur a donnée.* Ibid. pag. 181.

‡ (1.) Bibliotheque Choisie, *année* 1709. *Tome XIX. pag.* 427.

(2.) Histoire des Ouvrages des Savans, *Mois d' Octobre, Novembre & Decembre*, 1708. pag. 514.

(3.) Nouvelles de la Republique des Lettres, *Mois de Mars*, 1710.

cing

cing him to the Acquaintance of the fo- Ch. 3.
reign World, repreſents particularly, by the Turn given to the latter end of the Letter, that the Writer of it was, as to his Condition and Rank, little better than an inferior Dependent on the noble Lord to whom he had addreſs'd himſelf. And in reality the *Original* has ſo much of that air; that I wonder not, if what the Author left ambiguous, the Tranſlator has determin'd to the ſide of *Clientſhip* and *Dependency*.

BUT whatever may have been the Circumſtance or Character of our Author himſelf; that of his *great* Friend ought in juſtice to have been conſider'd by thoſe former Criticks above-mention'd. So much, at leaſt, ſhou'd have been taken notice of, that there was *a real* GREAT MAN characteriz'd, and ſutable Meaſures of Addreſs and Style preſerv'd. But they who wou'd neither obſerve this, nor apprehend the Letter it-ſelf to be *real*, were inſufficient Criticks, and unqualify'd to judg of the Turn or Humour of a Piece, which they had never conſider'd in a proper light.

'TIS become indeed ſo common a Practice among Authors, to feign a Correſpondency, and give the Title of *a private Letter* to a Piece addreſs'd ſolely to the *Publick*,

Misc. 1. *Publick*, that it wou'd not be ſtrange to ſee other *Journaliſts* and *Criticks*, as well as the Gentlemen of PARIS, paſs over ſuch Particularitys, as things of Form. This Prejudice however cou'd not miſguide a chief Critick of the Proteſtant ſide; when * mentioning this *Letter concerning Enthuſiaſm*, he ſpeaks of it as a real *Letter*, (ſuch as in truth it was) not a preciſe and formal † TREATISE, deſign'd for *publick* View.

IT will be own'd ſurely, by thoſe who have learnt to judg of Elegancy and Wit by the help merely of modern Languages, That we cou'd have little Reliſh of the beſt *Letters* of a BALSAC or VOITURE, were we wholly ignorant of the *Characters* of the principal Perſons to whom thoſe *Letters* were actually written. But much leſs cou'd we find pleaſure in this reading, ſhou'd we take it into our heads, that both the Perſonages and Correſpondency it-ſelf were merely fictitious. Let the beſt of TULLY's Epiſtles be read in ſuch a narrow View as this, and they will cer-

* *Ceux qui l'ont luë ont pû voir en général, que l' Auteur ne s'y eſt pas propoſé un certain plan, pour traiter ſa matiere methodiquement; parceque c'eſt* une Lettre, & non *un Traité.* Bibliotheque Choiſie. Ibid. pag. 428.

† If in this joint Edition, with other Works, *the Letter* be made to paſs under that general Name of *Treatiſe*; 'tis the Bookſeller muſt account for it. For the Author's part, he conſiders it as no other than what it originally was.

tainly

tainly prove very insipid. If a real BRUTUS, a real ATTICUS be not suppos'd, there will be no real CICERO. The elegant Writer will disappear: as will the vast Labour and Art with which this eloquent *Roman* writ those Letters to his illustrious Friends. There was no kind of Composition in which this great Author prided or pleas'd himself more than in this; where he endeavour'd to throw off the Mein of *the Philosopher* and *Orator*, whilst in effect he employ'd both his Rhetorick and Philosophy with the greatest Force. They who can read an *Epistle* or *Satir* of HORACE in somewhat better than a mere scholastick Relish, will comprehend that *the Concealment of Order* and *Method*, in this manner of Writing, makes the chief Beauty of the Work. They will own, that unless a Reader be in some measure appriz'd of the Characters of an AUGUSTUS, a MÆCENAS, a FLORUS, or a TREBATIUS, there will be little Relish in those *Satirs* or *Epistles* address'd in particular to the Courtiers, Ministers, and Great Men of the Times. Even the SATIRICK, or MISCELLANEOUS *Manner* of the polite Antients, requir'd as much *Order* as the most regular Pieces. But the *Art* was to destroy every such Token or Appearance, give an *extemporary* Air to what was writ, and make the *Effect* of Art be felt, without discover- Ch. 3.

Misc. 1. ing the *Artifice*. There needs no further Explanation on this Head. Our Author himself has said enough in his * *Advice to an Author*, particularly where he treats of the *simple* Style, in contra-distinction to the *learned*, the *formal*, or *methodick*.

'TIS a different Case indeed, when the Title of *Epistle* is improperly given to such Works as were never writ in any other view than that of being made publick, or to serve as Exercises or Specimens of the Wit of their Composer. Such were those infinite Numbers of *Greek* and *Latin* Epistles, writ by the antient *Sophists*, *Grammarians*, or *Rhetoricians*; where we find the real Character of *the Epistle*, the genuine Style and Manners of the corresponding Partys sometimes imitated; but at other times not so much as aim'd at, nor any Measures of *historical Truth* preserv'd. Such perhaps we may esteem even the Letters of a † SENECA to his Friend LUCILIUS. Or supposing that philo-

* VOL. I. *pag.* 233, 257, 258.

† 'Tis not the *Person*, *Character*, or *Genius*, but the *Style* and *Manner* of this great Man, which we presume to censure. We acknowledg his noble Sentiments and worthy Actions. We own *the Patriot*, and *good Minister*: But we reject *the Writer*. He was the first of any Note or Worth who gave credit to that *false* Style and Manner here spoken of. He might, on this account, be call'd in reality *The Corrupter of* ROMAN *Eloquence*. This indeed cou'd not but

philoſophical Courtier had really ſuch a Correſpondency; and, at ſeveral times, had ſent ſo many fair Epiſtles, honeſtly ſign'd and ſeal'd, to his Country-friend at a Ch. 3.

but naturally, and of it-ſelf, become relax and diſſolute, after ſuch a Relaxation and Diſſolution of Manners, conſequent to the Change of Government, and to the horrid Luxury and Effeminacy of the *Roman* Court, even before the time of a CLAUDIUS, or a NERO. There was no more poſſibility of making a Stand for Language, than for Liberty. As the World now ſtood, the higheſt Glory which cou'd be attain'd by mortal Man, was to be Mitigator or Moderator of that univerſal Tyranny already eſtabliſh'd. To this I muſt add, That in every City, Principality, or ſmaller Nation, where *ſingle* WILL prevails, and Court-power, inſtead of Laws or Conſtitutions, guides the State; 'tis of the higheſt difficulty for the beſt Miniſter to procure a juſt, or even a tolerable Adminiſtration. Where ſuch a Miniſter is found, who can but moderately influence the petty Tyranny, he deſerves conſiderable Applauſe and Honour. But in the Caſe we have mention'd, where a univerſal Monarchy was actually eſtabliſh'd, and the Intereſt of a whole World concern'd; *He* ſurely muſt have been eſteem'd a Guardian-Angel, who, as *a prime Miniſter*, cou'd, for ſeveral Years, turn the very worſt of Courts, and worſt-condition'd of all Princes, to the fatherly Care and juſt Government of Mankind. Such a *Miniſter* was SENECA under an AGRIPPINA and a NERO. And ſuch he was acknowledg'd by the antient and never-ſparing *Satiriſts*, who cou'd not forbear to celebrate, withal, his *Generoſity* and *Friendſhip* in a private Life:

Nemo petit, modicis quæ mittebantur amicis
A SENECA; *quæ* PISO *bonus, quæ* COTTA *ſolebat*
Largiri: namque & titulis, & faſcibus olim
Major habebatur donandi gloria.

Juvenal. Sat. v. ver. 108.

———*Quis tam*
Perditus, ut dubitet SENECAM *præferre* NERONI?
Id. Sat. viii. ver. 211.

Misc. 1. a distance; it appears however by the Epistles themselves, in their proper *Order*, (if they may be said to have any) that after a few Attempts at the beginning, the Author by degrees loses sight of his Correspondent, and takes the *World* in general for his Reader or Disciple. He falls into the random way of *Miscellaneous* Writing; says every-where great and noble Things, in and out of the way, accidentally as *Words* led him (for with these he plays perpetually;) with infinite Wit, but with little or no Coherence; without a Shape or Body to his Work; without

This Remark is what I have been tempted to make by the way, on the *Character* of this *Roman* Author, more mistaken (if I am not very much so my-self) than any other so generally study'd. As for the *philosophick* Character or Function imputed to him, 'twas foreign, and no-way proper or peculiar to one who never assum'd so much as that of *Sophist*, or *Pensionary Teacher of Philosophy*. He was far wide of any such Order, or Profession. There is great difference between a Courtier who takes a Fancy for Philosophy, and a Philosopher who shou'd take a Fancy for a Court. Now SENECA was born *a Courtier*; being Son of a Court-*Rhetor*: himself bred in the same manner, and taken into favour for his Wit and Genius, his admir'd Style and Eloquence; not for his Learning in the Books of Philosophy and the Antients. For this indeed was not very profound in him. In short, he was a Man of wonderful Wit, Fluency of Thought and Language, an *able Minister*, and *honest Courtier*. And what has been deliver'd down to his prejudice, is by the common Enemy of all the free and generous ROMANS, that apish shallow Historian, and Court-Flatterer, DION CASSIUS, of a low Age, when *Barbarism* (as may be easily seen in his own Work) came on apace, and the very Traces and Features of Virtue, Science and Knowledg, were wearing out of the World.

a real * *Beginning*, a *Middle*, or an *End*. Ch. 3.
Of *a hundred and twenty four* Epiſtles, you may, if you pleaſe, make *five Hundred*, or *half a Score*. A great-one, for inſtance, you may divide into *five* or *ſix*. A little-one you may tack to another; and that to another; and ſo on. The Unity of the Writing will be the ſame: The Life and Spirit full as well preſerv'd. 'Tis not only *whole Letters* or *Pages* you may change and manage thus at pleaſure: Every *Period*, every *Sentence* almoſt, is independent; and may be taken aſunder, tranſpos'd, poſtpon'd, anticipated, or ſet in any new Order, as you fanſy.

THIS is the Manner of Writing ſo much admir'd and imitated in our Age, that we have ſcarce the Idea of any other Model. We know little, indeed, of the Difference between one *Model* or *Character* of writing and another. All runs to the ſame Tune, and beats exactly one and the ſame Meaſure. Nothing, one wou'd think, cou'd be more tedious than this uniform *Pace*. The common *Amble* or *Canterbury* is not, I am perſuaded, more tireſom to a good Rider, than this *ſee-ſaw* of ESSAY-*Writers* is to an able Reader. The

* *Infra*, p. 259, 260. in the Notes. And VOL. I. *p.* 146.

Misc. 1. juſt Compoſer of a legitimate Piece is like an able Traveller, who exactly meaſures his Journey, conſiders his Ground, premeditates his Stages, and Intervals of Relaxation and Intention, to the very Concluſion of his Undertaking, that he happily arrives where he firſt propos'd when he ſet out. He is not preſently *upon the Spur*, or in his full *Career*; but walks his Steed *leiſurely* out of his Stable, ſettles himſelf in his Stirrups, and when fair Road and Seaſon offer, puts on perhaps to *a round Trot*; thence into *a Gallop*, and after a while *takes up*. As Down, or Meadow, or ſhady Lane preſent themſelves, he accordingly ſutes his Pace, favours his Palfry; and is ſure not to bring him puffing, and in a heat, into his laſt Inn. But the *Poſt*-way is become highly faſhionable with modern Authors. The very ſame ſtroke ſets you out, and brings you in. Nothing ſtays, or interrupts. Hill or Valley; rough or ſmooth; thick or thin: No Difference; no Variation. When *an Author* ſits down to write, he knows no other Buſineſs he has, than to be *witty*, and take care that his Periods be well turn'd, or (as they commonly ſay) *run ſmooth*. In this manner, he doubts not to gain the Character of *bright*. When he has writ as many Pages as he likes, or as his Run of Fancy wou'd permit; he then perhaps conſiders what *Name* he

he had beſt give to his new Writing: whether he ſhou'd call it *Letter*, *Eſſay*, *Miſcellany*, or aught elſe. The Bookſeller perhaps is to determine this at laſt, when all, beſides the Preface, Epiſtle Dedicatory, and Title-page, is diſpatch'd. Ch. 3.

——*Incertus ſcamnum, faceretne Priapum.*
————*Deus inde ego!*
Horat. Sat. 8. Lib. i. ver. 2.

MISCELLANY II.

CHAP. I.

Review of ENTHUSIASM.——*Its Defense, Praise:*——*Use in Business as well as Pleasure:*——*Operation by Fear, Love.*—*Modifications of* Enthusiasm: *Magnanimity; Heroick Virtue; Honour; Publick Zeal; Religion; Superstition; Persecution; Martyrdom.*——*Energy of the extatick Devotion in the Tender Sex.*——*Account of antient Priesthood.*——*Religious* War.——*Reference to a succeeding Chapter.*

WHETHER in fact there be any real *Enchantment*, any Influence of *Stars*, any Power of *Dæmons* or of foreign Natures over our own Minds, is thought questionable by many. Some there are who assert the Negative,

Negative, and endeavour to ſolve the Appearances of this kind by the natural Operation of our Paſſions, and the common Courſe of outward Things. For my own part, I cannot but at this preſent apprehend a kind of *Enchantment* or *Magick* in that which we call ENTHUSIASM; ſince I find, that having touch'd ſlightly on this Subject, I cannot ſo eaſily part with it at pleaſure. Ch. I.

AFTER having made ſome curſory Reflections on our Author's * *Letter*, I thought I might have ſufficiently acquitted my-ſelf on this head; till paſſing to his next Treatiſe, I found my-ſelf ſtill further ingag'd. I perceiv'd plainly that I had as yet ſcarce enter'd into our Author's *Humour*, or felt any thing of that *Paſſion*, which, as he informs us, is ſo eaſily communicable and naturally engaging. But what I had paſs'd over in my firſt Reflections, I found naturally riſing in me, upon ſecond thoughts. So that by experience I prov'd it true what our Author ſays †, "That we all of us know ſome-"thing of this Principle." And now that I find I have in reality ſo much of it imparted to me, I may with better reaſon be

* *Viz.* Letter concerning ENTHUSIASM, above. VOL. I. Treatiſe I.

† VOL. I. *pag.* 54.

pardon'd,

Misc. 2. pardon'd, if, after our Author's example, I am led to write on such Subjects as these, with Caution, at different *Reprises*; and not singly, *in one Breath.*

I HAVE heard indeed that the very reading of Treatises and Accounts of *Melancholy*, has been apt to generate that Passion in the over-diligent and attentive Reader. And this perhaps may have been the reason, why our Author himself (as he seems to intimate towards the Conclusion of his first * *Letter*) car'd not in reality to grapple closely with his Subject, or give us, at once, the precise Definition of ENTHUSIASM. This however we may, with our Author, presume to infer, from the coolest of all Studys, even from *Criticism* it-self, (of which we have been lately treating) † " That there is a Power in " Numbers, Harmony, Proportion, and " Beauty of every kind, which naturally " captivates the Heart, and raises the Ima- " gination to an Opinion or Conceit of " something *majestick* and *divine.*"

WHATEVER this Subject may be *in it-self*; we cannot help being transported with the thought of it. It inspires us with something more than ordinary, and

* *Viz.* Treatise I. (*Letter of* ENTHUSIASM) VOL. I. *pag.* 55. *lin.* 7.
† VOL. II. *p.* 75, 105, 400, *&c.*

raises

raiſes us above our-ſelves. Without this Imagination or Conceit, *the World* wou'd be but a dull Circumſtance, and *Life* a ſorry Paſs-time. Scarce cou'd we be ſaid *to live*. The animal Functions might in their courſe be carry'd on; but nothing further ſought for, or regarded. The gallant Sentiments, the elegant Fancys, the *Belle-paſſions*, which have, all of them, this BEAUTY in view, wou'd be ſet aſide, and leave us probably no other Employment than that of ſatisfying our coarſeſt Appetites at the cheapeſt rate; in order to the attainment of a ſupine State of Indolence and Inactivity. Ch. I.

SLENDER wou'd be the Enjoyments of *the Lover*, the *ambitious Man*, the *Warrior*, or the *Virtuoſo*, (as our Author has * elſewhere intimated) if in the Beautys which they admire, and paſſionately purſue, there were no reference or regard to any higher *Majeſty* or *Grandure*, than what ſimply reſults from the particular Objects of their purſuit. I know not, in reality, what we ſhou'd do to find a ſeaſoning to moſt of our Pleaſures in Life, were it not for the Taſte or Reliſh, which is owing to this particular Paſſion, and the Conceit or Imagination which ſupports it. Without this, we cou'd not ſo much as

* VOL. II. *pag.* 409.

admire

Misc. 2. admire a *Poem*, or a *Picture*; a *Garden*, or a *Palace*; a charming *Shape*, or a *fair Face*. LOVE it-ſelf wou'd appear the loweſt thing in Nature, when thus anticipated, and treated according to the *Anti-enthuſiaſtick* Poet's method:

* *Et jacere humorem collectum in corpora quæque.*

HOW *Heroiſm* or *Magnanimity* muſt ſtand in this Hypotheſis, is eaſy to imagine. The MUSES themſelves muſt make a very indifferent figure in this philoſophical Draught. Even the Prince of † Poets wou'd prove a moſt inſipid Writer, if he were thus reduc'd. Nor cou'd there, according to this Scheme, be yet a place of Honour left even for our ‡ *Latin* Poet, the great Diſciple of this un-polite Philoſophy, who dares with ſo little Equity employ the MUSES Art in favour of ſuch a Syſtem. But in ſpite of his Philoſophy, he everywhere gives way to *Admiration*, and *rapturous Views* of NATURE. He is tranſported with the ſeveral Beautys of the WORLD, even whilſt he arraigns the Order of it, and deſtroys the Principle of

* Lucret. *lib.* iv. *ver.* 1059.

† Οὐδὲν μέσος Ὁμήρῳ ἄθεον, οὐδὲ δυνάστα ἄποσον, οὐδὲ ἀρχῆς ἔρημον, ἀλλὰ πάντα μεστὰ θείων ὀνομάτων καὶ θείων λόγων, καὶ θείας τέχνης. Maximus Tyr. *Diſſert.* xvi.

‡ *Viz.* LUCRETIUS. As above, VOL. I. *p.* 52.

Beauty,

Beauty, from whence in antient Languages the * WORLD it-ſelf was nam'd. Ch. I.

THIS is what our Author advances; when in behalf of ENTHUSIASM he quotes its formal Enemys, and ſhews That they are as capable of it as its greateſt Confeſſors and Aſſertors. So far is he from degrading *Enthuſiaſm*, or diſclaiming it in himſelf; that he looks on this Paſſion, ſimply conſider'd, as the moſt *natural*, and its Object as the *juſteſt* in the World. Even VIRTUE it-ſelf he takes to be no other than a noble *Enthuſiaſm* juſtly directed, and regulated by that high Standard which he ſuppoſes in the Nature of Things.

HE ſeems to aſſert, † "That there are "certain moral *Species* or *Appearances* ſo "ſtriking, and of ſuch force over our Na- "tures, that when they preſent themſelves, "they bear down all contrary Opinion or "Conceit, all oppoſite Paſſion, Senſation, "or mere bodily Affection." Of this kind he makes VIRTUE it-ſelf to be the chief: ſince of all Views or Contemplations, this, in his account, is the moſt na-

* Κόσμος, *Mundus*. From whence that Expoſtulation, Ἦ ἐν σοὶ μὲ τις κόσμος ὑφίσασθαι δύναται, ἐν δὲ τῷ παντὶ ἀκοσμία; M. Ant. Lib. iv. 27. And that other Alluſion to the ſame word, Κόσμον δ' ἐτύμως τὸ σύμπαν ἀλλ' ἐκ ἀκοσμίαν ὀνομάσαις ἄν. Below, *pag.* 264. in the Notes.

† VOL. I. *pag.* 138, 139, &c. VOL. II. *pag.* 100, 104, 5, 6.

turally

Misc. 2. turally and strongly affecting. The exalted part of *Love* is only borrow'd hence. That of pure *Friendship* is its immediate Self. He who yields his Life a Sacrifice to his Prince or Country; the Lover who for his Paramour performs as much; the heroick, the amorous, the religious *Martyrs*, who draw their Views, whether visionary or real, from this *Pattern* and *Exemplar* of DIVINITY: all these, according to our Author's Sentiment, are alike actuated by this Passion, and prove themselves in effect so many different *Enthusiasts*.

NOR is thorow *Honesty*, in his Hypothesis, any other than this Zeal, or Passion, moving strongly upon the *Species* or *View* of the DECORUM, and SUBLIME of Actions. Others may pursue * different Forms, and fix their Eye on different Species, (as all Men do on one or other:) The real *honest Man*, however plain or simple he appears, has that highest Species, † *Honesty* it-self, in view; and instead of *outward* Forms or Symmetrys, is struck with that of *inward* Character, the Harmony and Numbers of the Heart, and Beauty of the Affections, which form the Manners and Conduct of a truly *social* Life.

* VOL. II. *pag.* 429, 430.

† *The* Honestum, Pulchrum, τὸ Καλὸν, Πρέπον. *Infra*, pag. 182, &c.

'TIS

'TIS indeed peculiar to the Genius of that cool Philoſophy * above deſcrib'd; that as it denies the Order or Harmony of Things in general, ſo by a juſt Conſequence and Truth of Reaſoning, it rejects the Habit of admiring or being charm'd with whatever is call'd *Beautiful* in particular. According to the Regimen preſcrib'd by this Philoſophy, it muſt be acknowledg'd that the Evils of *Love*, *Ambition*, *Vanity*, *Luxury*, with other Diſturbances deriv'd from the florid, high, and elegant Ideas of Things, muſt in appearance be ſet in a fair way of being radically cur'd.

IT need not be thought ſurprizing, that *Religion* it-ſelf ſhou'd in the account of theſe Philoſophers be reckon'd among thoſe Vices and Diſturbances, which it concerns us after this manner to extirpate. If the Idea of *Majeſty* and Beauty in other inferior Subjects be in reality diſtracting; it muſt chiefly prove ſo, in that *principal Subject*, the Baſis and Foundation of this Conceit. Now if *the Subject* it-ſelf be not *in Nature*, neither the Idea nor the Paſſion grounded on it can be properly eſteem'd *natural*: And thus all *Admiration* ceaſes; and ENTHUSIASM is at an end. But

* *Supra*, pag. 32. And VOL. I. *pag.* 48, 49, 117, &c.

if

Misc. 2. if there be *naturally* such a Passion; 'tis evident that RELIGION it-self is of the kind, and must be therefore *natural* to Man.

WE can admire nothing profoundly, without a certain religious Veneration. And because this borders so much on *Fear*, and raises a certain Tremor or Horror of like appearance; 'tis easy to give that Turn to the Affection, and represent all ENTHUSIASM and *religious Extasy* as the Product or mere Effect of FEAR:

Primus in orbe deos fecit timor.

But the original Passion, as appears plainly, is of another kind, and in effect is so confess'd by those who are the greatest Opposers of Religion, and who, as our Author observes, have shewn themselves sufficiently convinc'd, "* That altho these "Ideas of *Divinity* and *Beauty* were vain; "they were yet in a manner innate, or "such as Men were really born to, and "cou'd hardly by any means avoid."

NOW as all Affections have their Excess, and require Judgment and Discretion to moderate and govern them; so this high and noble Affection, which raises

* Letter of ENTHUSIASM, VOL. I. *pag.* 49.

Man

Man to Action, and is his Guide in Buſi- Ch. 1.
neſs as well as Pleaſure, requires a ſteddy Rein and ſtrict Hand over it. All *Moraliſts*, worthy of any Name, have recogniz'd the Paſſion; tho among theſe the wiſeſt have preſcrib'd Reſtraint, preſs'd *Moderation*, and to all TYRO's in Philoſophy forbid the forward Uſe of Admiration, Rapture, or Extaſy, even in the Subjects they eſteem'd the higheſt, and moſt *divine*. They knew very well that the firſt Motion, Appetite, and Ardour of the Youth in general towards * Philoſophy and Knowledg, depended chiefly on this Turn of Temper: Yet were they well appriz'd, withal, That in the Progreſs of this Study, as well as in the affairs of Life, the florid Ideas and exalted Fancy of this kind became the Fuel of many incendiary Paſſions; and that, in religious Concerns particularly, the Habit of Admiration and contemplative Delight, wou'd, by over-Indulgence, too eaſily mount into high *Fanaticiſm*, or degenerate into abject *Superſtition*.

UPON the whole therefore, according to our Author, ENTHUSIASM is, in itſelf, a very natural *honeſt* Paſſion; and has

* So *The Stagirite*: Διὰ γὰρ τὸ θαυμάζειν οἱ ἄνθρωποι καὶ νῦν καὶ τὸ πρῶτον ἤρξαντο φιλοσοφεῖν. Metaph. Lib. i. Cap. 2. See below, *pag.* 202, 203. in the Notes.

Misc. 2. properly nothing for its Object but what is * *Good* and *Honeſt*. 'Tis apt indeed, he confeſſes, to run aſtray. And by modern example we know, perhaps yet better than by any antient, that, in Religion, the ENTHUSIASM which works *by Love*, is ſubject to many ſtrange Irregularitys; and that which works *by Fear*, to many monſtrous and horrible Superſtitions. *Myſticks* and *Fanaticks* are known to abound as well in our *Reform'd*, as in the *Romiſh* Churches. The pretended Floods of Grace pour'd into the Boſoms of the *Quietiſts*, *Pietiſts*, and thoſe who favour the extatick way of Devotion, raiſe ſuch Tranſports, as by their own Proſelytes are confeſs'd to have ſomething ſtrangely agreeable, and in common with what ordinary Lovers are us'd to feel. And it has been remark'd by many, That the *Female* Saints have been the greateſt Improvers of this *ſoft* part of Religion. What truth there may be in the related Operations of this pretended Grace and *amorous* Zeal, or in the Accounts of what has uſually paſt between the *Saints* of each Sex, in theſe devout Extaſys, I ſhall leave the Reader to examine: ſuppoſing he will find credible Accounts, ſufficient to convince him of the dangerous progreſs of ENTHUSIASM in this amorous *Lineage*.

* Τὸ καλὸν καὶ ἀγαθόν.

THERE

THERE are many *Branches* indeed more vulgar, as that of FEAR, MELANCHOLY, CONSTERNATION, SUSPICION, DESPAIR. And when the Paſſion turns more towards *the aſtoniſhing* and *frightful*, than *the amiable* and *delightful* ſide, it creates rather what we call SUPERSTITION than ENTHUSIASM. I muſt confeſs withal, that what we commonly ſtyle *Zeal* in matters of Religion, is ſeldom without a mixture of both theſe Extravagancys. The extatick Motions of *Love* and *Admiration*, are ſeldom un-accompany'd with the *Horrors* and *Conſternations* of a lower ſort of Devotion. Theſe Paroxyſms of Zeal are in reality as the hot and cold Fits of an Ague, and depend on the different and occaſional *Views* or *Aſpects* of the DIVINITY; according as the Worſhiper is * guided from without, or affected from within, by his particular Conſtitution. Seldom are thoſe *Aſpects* ſo determinate and fix'd, as to excite conſtantly one and the ſame Spirit of Devotion. In Religions therefore, which hold moſt of *Love*, there is generally room left for *Terrors* of the deepeſt kind. Nor is there any Religion ſo diabolical, as, in its repreſentation of DIVINITY, to leave no room for *Admiration* and *Eſteem*. Whatever *Perſonage* or

* *Infra*, pag. 130.

Misc. 2. *Specter* of DIVINITY is worship'd; a certain *Esteem* and *Love* is generally affected by his Worshipers. Or if, in the Devotion paid him, there be in truth no real or absolute *Esteem*; there is however a certain astonishing *Delight* or *Ravishment* excited.

THIS Passion is experienc'd, in common, by every Worshiper of the *Zealot*-kind. The Motion, when un-guided, and left wholly to it-self, is in its nature turbulent and incentive. It disjoints the natural Frame, and relaxes the ordinary Tone or Tenor of the Mind. In this Disposition the Reins are let loose to all Passion which arises: And *the Mind*, as far as it is able to act or think in such a State, approves the Riot, and justifies the wild *Effects*, by the suppos'd Sacredness of *the Cause*. Every Dream and Frenzy is made INSPIRATION; every Affection, ZEAL. And in this Persuasion the *Zealots*, no longer self-govern'd, but set adrift to the wide Sea of Passion, can in one and the same Spirit of Devotion, exert the opposite Passions of *Love* and *Hatred*; *unite* affectionately, and *abhor* furiously; curse, bless, sing, mourn, exult, tremble, caress, assassinate, *inflict* and *suffer* * MARTYRDOM, with a

* A Passage of History comes to my mind, as it is cited by an eminent *Divine* of our own Church, with regard to that

a thouſand other the moſt vehement Ef- Ch. I.
forts of variable and contrary Affection.

THE common *Heathen* Religion, eſpecially in its latter Age, when adorn'd with the moſt beautiful Temples, and render'd more illuſtrious by the Munificence of the ROMAN Senate and ſucceeding Emperors, ran wholly into Pomp, and was ſupported chiefly by that ſort of ENTHUSIASM, which is rais'd from the * external Objects of *Grandure*, *Majeſty*, and what we call *Auguſt*. On the other ſide, the EGYPTIAN or SYRIAN Religions, which lay more in *Myſtery* and *conceal'd Rites*; having leſs Dependence on the Magiſtrate, and leſs of that *Decorum* of Art,

that *Spirit of* MARTYRDOM which furniſhes, it ſeems, ſuch ſolid Matter for the Opinion and Faith of many Zealots. The *Story*, in the words of our *Divine*, and with his own Reflections on it, is as follows: "Two *Franciſcans* offer'd "themſelves to the Fire to prove *Savanorola* to be a Here- "tick. But a certain *Jacobine* offer'd himſelf to the Fire to "prove that *Savanorola* had true Revelations, and was no "Heretick. In the mean time *Savanorola* preach'd; but "made no ſuch confident Offer, nor durſt he venture at that "new kind of Fire-Ordeal. And put Caſe, all *four* had "paſs'd thro' the Fire, and died in the flames; What wou'd "that have prov'd? Had he been a Heretick, or no Here- "tick, the more, or the leſs, for the Confidence of theſe "zealous Idiots? If we mark it, a great many Arguments "whereon many *Sects* rely, are no better Probation than "this comes to." Biſhop *Taylor* in his dedicatory Diſcourſe, before his *Liberty* of *Propheſying*. See *Letter of Enthuſiaſm*, VOL. I. *pag.* 26, &c.

* *Infra*, p. 90, 91.

Misc. 2. Politeness, and Magnificence, ran into a more *pusillanimous*, *frivolous*, and *mean* kind of SUPERSTITION; "The Observation of Days, the Forbearance of "Meats, and the Contention about Traditions, Seniority of Laws, and * Priority "of *Godships*."

——————*Summus utrinque*
Inde furor vulgo, quod numina vicinorum
Odit uterque locus, quum solos credat habendos
Esse deos, quos ipse colit.——

HISTORY, withal, informs us of a certain Establishment in EGYPT, which was very extraordinary, and must needs have had a very uncommon effect; no way advantageous to that Nation in particular, or to the general Society of Mankind. We know very well, that nothing is more injurious to the *Police*, or municipal Constitution of any City or Colony, than the forcing of a particular Trade: Nothing more dangerous than the over-peopling any Manufacture, or multiplying the *Traders*, or *Dealers*, of whatever Vocation, beyond their natural Proportion, and the publick *Demand*. Now it happen'd of old, in this Mother-Land of Superstition,

* Juvenal. *Sat.* xv. ver. 35. See VOL. II. *p.* 387, 388.

that

that * the Sons of certain Artiſts were by Law oblig'd always to follow the ſame Calling with their Fathers. Thus the Son of *a Prieſt* was always *a Prieſt by Birth*, as was the whole Lineage after him, without interruption. Nor was it a Cuſtom with this Nation, as with others, to have only † *one* ſingle Prieſt or Prieſteſs to a Temple: but as the Number of Gods and Temples was infinite; ſo was that of the Ch. 1.

* Ἔϛι δὲ Αἰγυπτίων ἕπτα γένεα. Καὶ τάτων, οἱ μὲν, Ἱρέες, οἱ δὲ, Μάχιμοι κεκλέαται —— Οὐδὲ τάτοισι ἔξεϛι τέχνην ἐπασκῆσαι ἀδεμίην, ἀλλὰ τὰ ἐς πόλεμον ἐπασκέυσι μᾶνα, παῖς παρὰ πατρὸς ἐκδεκόμενοι. Herodot. L. ii. §. 164.
Ἱρᾶται δὲ ἀπ' ἑκάϛυ τῶν Θεῶν, ἀλλὰ πολλοὶ —— ἐπεὰν δέ τις ἀποθάνῃ, τάτε ὁ παῖς ἀνϛικατίϛαται. Ibid. §. 37.

† Τῆς δὲ χώρας ἁπάσης εἰς τρία μέρη διῃρημένης, &c. *Cum tota regio in tres partes diviſa ſit, primam ſibi portionem vendicat ordo ſacerdotum, magnâ apud indigenas auctoritate pollens, tum ob pietatem in deos, tum quod multam ex eruditione ſcientiam ejuſmodi homines afferunt. Ex reditibus autem ſuis cuncta per Ægyptum ſacrificia procurant, miniſtros alunt; & propriis commoditatibus ancillantur,* ταῖς ἰδίαις χρείαις χρηγοῦσιν. *Non enim (Ægyptii) exiſtimant fas eſſe deorum honores mutari, ſed ſemper ab eiſdem eodem ritu peragi, neque eos neceſſariorum copiâ deſtituti qui in commune omnibus conſulunt. In univerſum namque de maximis rebus conſulentes, indeſinenter Regi præſtò ſunt, in nonnullis tanquam participes imperii, in aliis reges, duces & magiſtri* (συνέδροι, ἐισηγηταὶ, διδάσκαλοι) *exiſtentes. Ex aſtrologia quoque & ſacrorum inſpectione, futura prædicunt, atque è ſacrorum librorum ſcriptis res geſtas cum utilitate conjunctas prælegunt. Non enim, ut apud Græcos, unus tantummodo vir, aut fœmina una, ſacerdotio fungitur; ſed complures ſacrificia & honores deûm obeuntes, liberis ſuis eandem vitæ rationem quaſi per manus tradunt. Hi autem cunctis oneribus ſunt immunes, & primos poſt Regem honoris & poteſtatis gradus obtinent.* Diod. Sic. *lib.* i. *pag.* 66.

Misc. 2. Prieſts. The Religious Foundations were without Reſtriction: and to one ſingle Worſhip or Temple, as many of the Holy Order might be Retainers, as cou'd raiſe a Maintenance from the Office.

WHATEVER happen'd to other Races or Profeſſions, that of the *Prieſt*, in all likelihood, muſt, by this Regulation, have propagated the moſt of any. 'Tis a tempting Circumſtance; to have ſo eaſy a Maſtery over the World; to ſubdue by Wit inſtead of Force; to practiſe on the Paſſions, and triumph over the Judgment of Mankind; to influence private Familys, and publick Councils; conquer Conquerors; controul the Magiſtrate himſelf, and govern without the Envy which attends all other Government or Superiority. No wonder if ſuch *a Profeſſion* was apt to multiply: eſpecially when we conſider the eaſy Living and Security of the *Profeſſors*, their Exemption from all Labour, and Hazard; the ſuppos'd Sacredneſs of their Character; and their free Poſſeſſion of *Wealth*, *Grandure*, *Eſtates*, and *Women*.

THERE was no need to inveſt ſuch *a Body* as this, with rich Lands and ample Territorys, as it happen'd in EGYPT. The *Generation* or *Tribe* being once ſet apart as ſacred, wou'd, without further encouragement, be able, no doubt, in proceſs

proceſs of time, to eſtabliſh themſelves a plentiful and growing *Fund*, or religious *Land-Bank*. 'Twas a ſufficient *Donative*, to have had only that *ſingle Privilege* from the * Law; "That they might retain "what they cou'd get; and that it might "be lawful for their Order to receive ſuch "Eſtates by voluntary Contribution, as "cou'd never afterwards be converted to "other Uſes." Ch. 1.

Now if, beſides the Method of Propagation *by Deſcent*, other Methods of Increaſe were allow'd in this Order of Men; if *Volunteers* were alſo admitted at pleaſure, without any Stint or Confinement to a certain Number; 'tis not difficult to imagine how enormous the Growth wou'd be of ſuch a Science or Profeſſion, thus recogniz'd by *the Magiſtrate*, thus inveſted with *Lands* and *Power*, and thus intitled to whatever extent of *Riches* or *Poſſeſſion* cou'd be acquir'd by Practice and Influence over the ſuperſtitious part of Mankind.

THERE were, beſides, in EGYPT ſome natural Cauſes of Superſtition, beyond thoſe which were common to other Regions. This Nation might well abound in *Prodigys*, when even their Country and *Soil* it-ſelf was a kind of *Prodigy* in Nature. Their ſolitary idle Life, whilſt ſhut

* *Infra*, p. 79.

up

Misc. 2. up in their Houſes by the regular Inundations of the NILE; the unwholeſom Vapours ariſing from the new Mud, and ſlimy Relicts of their River, expos'd to the hot Suns; their various Meteors and *Phænomena*; with the long Vacancy they had to obſerve and comment on them; the neceſſity, withal, which, on the account of their Navigation, and the Meaſure of their yearly drowned Lands, compell'd them to promote the Studys of *Aſtronomy* and other *Sciences*, of which their Prieſthood cou'd make good advantages: All theſe may be reckon'd, perhaps, as additional Cauſes of the immenſe Growth of Superſtition, and the enormous Increaſe of the Prieſthood in this fertile Land.

'TWILL however, as I conceive, be found unqueſtionably true, according to political Arithmetick, in every Nation whatſoever; "That *the Quantity* of SUPERSTITION (if I may ſo ſpeak) "will, in proportion, nearly anſwer *the* "*Number* of Prieſts, Diviners, Sooth-"ſayers, Prophets, or ſuch who gain "their Livelihood, or receive Advantages "by officiating in religious Affairs." For if theſe *Dealers* are numerous, they will *force* a Trade. And as the liberal Hand of the Magiſtrate can eaſily raiſe Swarms of this kind, where they are already but in a moderate proportion; ſo where, thro'

any other cauſe, the Number of theſe in- Ch. I.
creaſing ſtill, by degrees, is ſuffer'd to grow beyond a certain meaſure, they will ſoon raiſe ſuch a Ferment in Mens Minds, as will at leaſt compel the Magiſtrate, however ſenſible of the Grievance, to be cautious in proceeding to *a Reform.*

WE may obſerve in other neceſſary Profeſſions, rais'd on the Infirmitys and Defects of Mankind, (as for inſtance, in *Law* and *Phyſick*) " That with the leaſt " help from the Bounty or Beneficence of " the Magiſtrate, the Number of the Pro- " feſſors, and the Subject-matter of the " Profeſſion, is found over and above in- " creaſing." New Difficultys are ſtarted: New Subjects of Contention: *Deeds* and *Inſtruments* of Law grow more numerous and prolix: *Hypotheſes*, *Methods*, *Regimens*, more various; and the *Materia Medica* more extenſive and abundant. What, in proceſs of time, muſt therefore naturally have happen'd in the caſe of *Religion*, among the EGYPTIANS, may eaſily be gather'd.

NOR is it ſtrange that we ſhou'd find the * *Property* and Power of the *Egyptian* Prieſt-

* Which was *one Third.* Βελομένην δὲ τὴν ΙΣΙΝ, &c. *Sed cum* ISIS *lucro etiam Sacerdotes invitare vellet ad cultus iſtos, (nempe* OSIRIDIS, *mariti fato functi) tertiam eis terræ partem* εἰς παραδοσις, *ad Deorum miniſteria & ſacra*

Misc. 2. Prieſthood, in antient days, arriv'd to ſuch a height, as in a manner to have ſwallow'd up the State and Monarchy. A worſe Accident befel the *Perſian* Crown, of which the Hierarchy having got abſolute poſſeſſion, had once a fair Chance for Univerſal Empire. Now that the *Perſian* or *Babylonian* Hierarchy was much after the Model of the *Egyptian*, tho different perhaps in Rites and Ceremonys, we may well judg; not only from the Hiſtory of the * MAGI, but from what is recorded of antient Colonys ſent long before by the *Egyptians* into † *Chaldea* and the adjacent Countrys. And whether the *Ethiopian* Model was from that of EGYPT, or the *Egyptian* from that of ETHIOPIA, (for ‡ each Nation had its pretence) we know by remarkable ** Effects, that the *Ethiopian* Empire was once in the ſame Con-

ſacra munia, fruendam donavit. Diod. Sic. lib. i. A remarkable Effect of Female Superſtition! See alſo the Paſſage of the ſame Hiſtorian, cited above, *pag.* 43. in the Notes.

* See Treatiſe II. viz. *Senſus Communis*, (VOL. I.) pag. 85, *&c.* *Herodotus* gives us the Hiſtory at length in his third Book.

† Diod. Sic. lib. i. p. 17, & 73.

‡ Herodot. Euterpe; & Diod. Sic. lib. iii.

** Κατὰ τὴν Μερόην οἱ περὶ τὰς τῶν Θεῶν θεραπείας τε καὶ τιμὰς διατρίβοντες ἱερεῖς, &c. *Qui in Meroe (urbe, & inſula primaria Æthiopum) Deorum cultus & honores adminiſtrant ſacerdotes, (ordo autem hic maximâ pollet auctoritate) quandocumque ipſis in mentem venerit, miſſo ad Regem nuncio, vitâ ſe illum abdicare jubent. Oraculis enim Deorum hoc*

Condition: the State having been wholly swallow'd in the exorbitant Power of their landed Hierarchy. So true it is, "That "*Dominion* must naturally follow *Proper-* "*ty.*" Nor is it possible, as I conceive, for any State or Monarchy to withstand the Encroachments of a growing Hierarchy, founded on the *Model* of these *Egyptian* and *Asiatick* Priesthoods. No SUPERSTITION will ever be wanting among the Ignorant and Vulgar, whilst the Able and Crafty have a power to gain Inheritances and Possessions by working on this *human Weakness*. This is a Fund which, by these Allowances, will prove inexhaustible. New *Modes* of Worship, new *Miracles*, new *Heroes*, *Saints*, *Divinitys* (which, serve as new Occasions for *sacred* DONATIVES) will be easily supply'd on the part of the reli- Ch. I.

hoc edici: nec fas esse ab ullo mortalium, quod Dii immortales jusserint, contemni.——So much for their Kings. For as to Subjects, the Manner was related a little before. *Unus ex lictoribus ad reum mittitur, signum mortis præferens: quo ille viso, domum abiens sibi mortem conscisci.* This, the People of our days wou'd call Passive-Obedience and Priest-craft, with a witness. But our Historian proceeds——*Et per superiores quidem ætates, non armis aut vi coacti, sed meræ superstitionis, ὑπ' αὐτῆς τῆς δεισιδαιμονίας fascino, mente capti reges sacerdotibus morem gesserunt: donec* ERGAMENES, *Æthiopum rex,* (PTOLOMÆO *secundo rerum potiente*) *Græcorum disciplinæ & philosophiæ particeps, mandata illa primus adspernari ausus fuit. Nam hic animo, qui regem deceret, sumto, cum militum manu in locum inaccessum, ubi aureum fuit templum Æthiopum, profectus; omnes illos sacrificos jugulavit, & abolito more pristino, sacra pro arbitrio suo instauravit.* Diod. Sic. lib. iii.

gious

Miſc. 2. gious Orders; whilſt the Civil Magiſtrate authorizes the accumulative DONATION, and neither reſtrains the *Number* or *Poſſeſſions* of the Sacred Body.

WE find, withal, that in the early days of this antient *Prieſtly Nation* of whom we have been ſpeaking, 'twas thought expedient alſo, for the increaſe of *Devotion*, to enlarge their *Syſtem* of DEITY; and either by *myſtical Genealogy*, *Conſecration*, or *Canonization*, to multiply their reveal'd Objects of Worſhip, and raiſe new *Perſonages* of DIVINITY in their Religion. They proceeded, it ſeems, in proceſs of time, to increaſe the * Number of their *Gods*, ſo far that, at laſt, they became in a manner numberleſs. What odd Shapes, Species, and Forms of *Deity* were in latter times exhibited, is well known. Scarce an *Animal* or *Plant* but was adopted into ſome ſhare of *Divinity*.

† *O ſanctas Gentes, quibus hæc naſcuntur in hortis*
Numina!——

NO wonder if by a Nation ſo abounding in religious *Orders*, ſpiritual Conqueſts

* Ὡς δὲ αὐτοὶ λέγουσι, ἔτεά ἐστι ἐπτακισχίλια καὶ μύρια ἐς Ἄμασιν βασιλεύσαντα, ἐπεί τε ἐκ τῶν ὀκτὼ θεῶν οἱ δυώδεκα Θεοὶ ἐγένοντο. Herodot. lib. ii. ſect. 43.

† Juvenal. Sat. xv. ver. 10.

were

were ſought in foreign Countrys, * Colo- Ch. I.
nys led abroad, and Miſſionarys detach'd, on Expeditions, in this proſperous Service. 'Twas thus a *Zealot*-People, influenc'd of old by their very Region and Climate, and who thro' a long Tract of Time, under a peculiar Policy, had been rais'd both by Art and Nature to an immenſe Growth in religious Science and Myſtery; came by degrees to ſpread their variety of Rites and Ceremonys, their diſtinguiſhing Marks of *ſeparate* Worſhips and *ſecrete* Communitys, thro' the diſtant World; but chiefly thro' their neighbouring and dependent Countrys.

WE underſtand from Hiſtory, that even when the EGYPTIAN *State* was leaſt powerful in *Arms*, it was ſtill reſpected for its *Religion* and *Myſterys*. It drew Strangers from all Parts to behold its Wonders. And the Fertility of its Soil forc'd the adjacent People, and wandring Nations, who liv'd diſpers'd in ſingle Tribes, to viſit them, court their Alliance, and ſollicit a Trade and Commerce with them, on whatſoever Terms. The Strangers, no doubt, might well receive religious Rites

* Οἱ δὲ ἐν Αἰγύπτῳ, &c. *Ægyptii plurimas colonias ex Ægypto in orbem terrarum diſſeminatas fuiſſe dicunt. In Babylonem colonos deduxit Belus, qui Neptuni & Libyæ filius habetur: & poſitâ ad Euphratem ſede, inſtituit ſacerdotes ad morem Ægyptiorum exemptos impenſis & oneribus publicis, quos Babylonii vocant Chaldæos, qui, exemplo Sacerdotum & Phyſicorum, Aſtrologorumque in Ægypto, obſervant ſtellas.* Diod. Sic. lib. i. p. 17. Ibid. p. 73.

and

Misc. 2. and Doctrines from those, to whom they owe'd their *Maintenance* and *Bread.*

BEFORE the time that ISRAEL was constrain'd to go down to EGYPT, and sue for Maintenance to these powerful *Dynasties* or Low-Land States, the Holy *Patriarch* * ABRAHAM himself had been necessitated to this Compliance on the same account. He apply'd in the same manner to the EGYPTIAN *Court.* He was at first well receiv'd, and handsomly presented; but afterwards ill us'd, and out of favour with the Prince, yet suffer'd to depart the Kingdom, and retire with his Effects; without any attempt of recalling him again by force, as it happen'd in the case of his Posterity. 'Tis certain that if this holy *Patriarch,* who first instituted the sacred Rite of *Circumcision* within his own Family or Tribe, had no regard to any Policy or Religion of the EGYPTIANS; yet he had formerly been a Guest and Inhabitant in EGYPT (where † Historians mention this to have been a national Rite;)

* Gen. cap. xii. ver. 10, *&c.*

† *Abramus, quando Ægyptum ingressus est, nondum circumcisus erat, neque per annos amplius viginti post reditum.* ——*Illius posteri circumcisi sunt, & ante introitum, & dum in Ægypto commorati sunt: post exitum verò non sunt circumcisi, quamdiu vixit Moses.*——Fecit itaque Josue cultros lapideos, & circumcidit filios Israel in Colle Præputiorum. Factum Deus ratum habuit, dixitque, Hodie ἀφεῖλον τὸ ὀνειδισμὸν Αἰγύπτου ἀφ' ὑμῶν, absstuli opprobrium Ægypti à vobis. *Josue*

Rite;) long * ere he had receiv'd any divine Notice or Revelation, concerning this Affair. Nor was it in *Religion* merely that this reverend Gueſt was ſaid to have deriv'd Knowledg and Learning from the EGYPTIANS. 'Twas from this *Parent-Country* of *occult Sciences*, that he was preſum'd, together with other Wiſdom, to have learnt that of † *judicial Aſtrology*; as his Succeſſors did afterwards other prophetical and miraculous Arts, proper to the MAGI, or *Prieſthood* of this Land. Ch. I.

ONE cannot indeed but obſerve, in after times, the ſtrange Adherence and ſervile Dependency of the whole HEBREW Race on the EGYPTIAN Nation. It appears that tho they were of old abus'd in the Perſon of their grand Patriarch; tho afterwards held in bondage, and treated as the moſt abject Slaves; tho twice expel'd, or neceſſitated to ſave themſelves by flight, out of this oppreſſive Region; yet in the very inſtant of their laſt Retreat,

Joſue cap. 5. *ver.* 3. *Tam Ægyptiis quàm* Judæis *opprobrio erant incircumciſi.* ——— *Apud Ægyptios circumcidendi ritus vetuſtiſſimus fuit, & ἀπ' ἀρχῆς* ab ipſo initio *inſtitutus. Illi* nullorum aliorum hominum inſtitutis uti volunt. *Herodot.* lib. 2. cap. 91. Τὰ *αἰδοῖα φᾶλλοι μὲ ἐῶσι ὡς ἐγένοντο, πλὴν ὅσοι ἀπὸ τύτων ἔμαθον· Αἰγύπλιοι δὲ περιτάμνονται.* Herod. lib. ii. cap. 36. *Marſhami* Chronicus Canon, *p.* 72.

* Gen. cap. xvii.

† Julius Firmicus, apud Marſhamum, *p.* 452, 453.

Misc. 2. whilst they were yet on their March, conducted by visible Divinity, supply'd and fed from Heaven, and supported by continual Miracles; they notwithstanding inclin'd so strongly to the Manners, the Religion, Rites, Diet, Customs, Laws, and Constitutions of their tyrannical Masters, that it was with the utmost difficulty they could be with-held from * returning again into the same Subjection. Nor could their great Captains and Legislators prevent their † relapsing

* It can scarce be said in reality, from what appears in Holy Writ, that their Retreat was *voluntary*. And for the Historians of other Nations, they have presum'd to assert that this People was actually expel'd EGYPT on account of their *Leprosy*; to which the *Jewish* Laws appear to have so great a Reference. Thus TACITUS: *Plurimi auctores consentiunt, ortâ per Ægyptum tabe, quæ corpora fœdaret, regem Occhorim, adito Hammonis oraculo, remedium petentem, purgare regnum, & id genus hominum ut invisum Deis, alias in terras avehere jussum. Sic conquisitum collectumque vulgus,* ——— *Mosen unum monuisse, &c.* Hist. lib. v. c. 3. *Ægyptii, quum scabiem & vitiliginem paterentur, responso moniti eam (Mosen) cum ægris, ne pestis ad plures serperet, terminis Ægypti pellunt. Dux igitur exulum factus, sacra Ægyptiorum furto abstulit: quæ repetentes armis Ægyptii, domum redire tempestatibus compulsi sunt.* Justin. lib. xxxvi. c. 2. And in *Marsham* we find this remarkable Citation from *Manetho: Amenophin regem affectasse* Θεῶν γενέσθαι θεατήν, ὥσπερ Ὡρ εἷς τῶν πρὸ αὐτοῦ βεβασιλευκότων, *Deorum esse contemplatorem, sicut Orum quendam Regum priorum.* Cui responsum est, ὅτι συνήσεσθαι θεὸς ἰδεῖν, *quòd posset videre Deos, si Regionem à leprosis & immundis hominibus purgaret.* Chronicus Canon, *p.* 52.

† See what is cited above (*p.* 52. in the Notes from *Marsham*) of the *Jews* returning to Circumcision under JOSHUA, after a Generation's Intermission: This being approv'd by God,

lapſing perpetually into the ſame Wor- Ch. I.
ſhip to which they had been ſo long ac-
cuſtom'd.

How far the divine Providence might have indulg'd the ſtubborn Habit and ſtupid Humour of this People, by *giving them Laws* (as the * Prophet ſays) *which he*

God, for the reaſon given, " *That it was taking from them* " the Reproach *of the* Egyptians, or what render'd them " odious and impious in the eyes of that People." Compare with this the Paſſage concerning MOSES himſelf, *Exod.* iv. 18, 25, 26. (together with *Acts* vii. 30, 34.) where in regard to the *Egyptians*, to whom he was now returning when fourſcore years of Age, he appears to have circumcis'd his Children, and taken off this National *Reproach:* ZIPPORAH his Wife, nevertheleſs, reproaching him with the Bloodineſs of the Deed; to which ſhe appears to have been a Party only thro' Neceſſity, and in fear rather of *her Husband*, than of GOD.

* Ezek. xx. 25. Acts xv. 10. Of theſe *Ægyptian* Inſtitutions receiv'd amongſt the *Jews*, ſee our SPENCER. *Cum morum quorundam antiquorum toleratio vi magnâ polleret, ad Hebræorum animos Dei legi & cultui conciliandus, & à reformatione Moſaicâ invidiam omnem amoliretur; maximè conveniebat, ut Deus ritus aliquos antiquitùs uſitatos in ſacrorum ſuorum numerum aſſumeret, & lex à* Moſe *data ſpeciem aliquam cultus olim recepti ferret.* ——— *Ita nempe nati factique erant* Iſraelitæ, *ex* Ægypto *recens egreſſi, quod Deo penè neceſſe eſſet (humanitùs loqui fas ſit) rituum aliquorum veterum uſum iis indulgere, & illius inſtituta ad eorum morem & modulum accommodare. Nam populus erat à teneris* Ægypti *moribus aſſuetus, & in iis multorum annorum uſu confirmatus.* ——— Hebræi, *non tantum* Ægypti *moribus aſſueti, ſed etiam refractarii fuerunt.* ——— ——*Quemadmodum cujuſque regionis & terræ populo ſua ſunt ingenia, moreſque proprii, ita natura gentem* Hebræorum, *præter cæteros orbis incolas, ingenio moroſo, difficili, & ad infamiam uſque pertinaci, finxit.* ——— ——*Cum itaque veteres* Hebræi *moribus eſſent aſperis & efferatis adeò, populi conditio poſtula-*

Misc. 2. *he himself approv'd not*, I have no Intention to examine. This only I pretend to infer from what has been advanc'd; "That the Manners, Opinions, Rites and "Customs of the EGYPTIANS, had, in "the earliest times, and from Generation to Generation, strongly influenc'd "the HEBREW People (their Guests, and "Subjects) and had undoubtedly gain'd "a powerful Ascendency over their Natures."

HOW extravagant soever the multitude of the EGYPTIAN *Superstitions* may appear, 'tis certain that their *Doctrine* and *Wisdom* were in high repute; since it is taken notice of in Holy Scripture, as no small Advantage even to Mo-

vit, ut Deus ritus aliquos usu veteri firmatos iis concederet, & νομικὴν καλλείαν τῇ ἑαυτῶν ἀδενείᾳ συμβαίνουσαν (uti loquitur Theodoretus) cultum legalem eorum infirmitati accommodatum *instituerit.*——Hebræi *superstitiosa gens erant, & omni pene literaturâ destituti. Quam altè Gentium superstitionibus immergebantur, è legibus intelligere licet, quæ populo tanquam remedia superstitionis imponebantur. Contumax autem bellua superstitio, si præsertim ab ignorantiæ tenebris novam ferociam & contumaciam hauserit. Facilè verò credi potest,* Israelitas, *nuper è servorum domo liberatos, artium humaniorum rudes fuisse, & vix quicquam supra lateres atque allium* Ægypti *sapuisse. Quando itaque Deo jam negotium esset, cum populo tam barbaro, & superstitioni tam impensè dedito; penè necesse fuit, ut aliquid eorum infirmitati daret, eosque dolo quodam (non argumentis) ad seipsum alliceret. Nullum animal superstitioso, rudi præcipuè, morosius est, aut majori arte tractandum.* SPENCERUS de Leg. Hebr. *pag.* 627, 628, 629.

SES

SES himſelf, " * That he had imbib'd *the* Ch. I.
" *Wiſdom* of this Nation;" which, as is
well known, lay chiefly among their *Prieſts* and MAGI.

BEFORE the Time that the great *Hebrew* Legiſlator receiv'd his Education among theſe *Sages*, a † *Hebrew* Slave, who came a Youth into the *Egyptian* Court, had already grown ſo powerful in this kind of Wiſdom, as to outdo the chief *Diviners*, *Prognoſticators*, and *Interpreters* of EGYPT. He rais'd himſelf to be chief Miniſter to a Prince, who, following his Advice, obtain'd in a manner the whole *Property*, and conſequently *the abſolute Dominion* of that Land. But to what height of Power the eſtabliſh'd Prieſthood was arriv'd even at that time, may be conjectur'd hence; " That *the Crown* (to ſpeak in a modern Style) " offer'd not to " meddle with the *Church-Lands*;" and that in this great *Revolution* nothing was

* (1.) Καὶ ἐπαιδεύθη Μωσῆς ΠΑΣΗι ΣΟΦΙΑι Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις. Act. Apoſt. cap. vii. ver. 22.
(2.) Exod. cap. vii. ver. 11, & 22.
(3.) Ibid. cap. viii. ver. 7.
(4.) Juſtin. lib. xxxvi. cap. 2.

† Gen. cap. xxxix, &c. *Minimus ætate inter fratres* Joſeph *fuit, cujus excellens ingenium veriti fratres clam interceptum peregrinis mercatoribus vendiderunt. A quibus deportatus in* Ægyptum, *cùm magicas ibi artes ſolerti ingenio percepiſſet, brevi ipſi Regi percarus fuit* Juſtin. lib. xxxvi. c. 2.

Misc. 2. attempted, so much as by way of Purchase or Exchange *, in prejudice of this *Landed* Clergy: The prime Minister himself having join'd his Interest with theirs, and enter'd † by Marriage into their Alliance. And in this he was follow'd by the great Founder of the *Hebrew*-State: for he also ‡ match'd himself with the Priesthood of some of the neighbouring Nations, and Traders ** into EGYPT, long ere his Establishment of the HEBREW Religion and Commonwealth. Nor had he perfected his *Model*, till he consulted the foreign Priest his †† Father-in-law, to whose Advice he paid such remarkable Deference.

BUT TO resume the Subject of our Speculation, concerning the wide Diffusion of the Priestly Science or Function; it appears from what has been said, that notwithstanding the EGYPTIAN Priesthood was, by antient Establishment, hereditary; the Skill of *Divining*, *Soothsaying*, and *Magick* was communicated to others besides their national sacred Body: and that the *Wisdom* of the MAGICIANS, the Power

* Gen. xlvii. ver. 22, 26.
† Gen. xli. ver. 45.
‡ Exod. chap. iii. ver. 1. and chap. xviii. ver. 1, *&c.*
** Such were the *Midianites*, Gen. xxxvii. ver. 28, 36.
†† Exod. xviii. ver. 17——24.

of

of *Miracles*, their Interpretation of *Dreams* and *Viſions*, and their Art of adminiſtring in Divine Affairs, were entruſted even to *Foreigners* who reſided amongſt them. Ch. I.

IT appears, withal, from theſe Conſiderations, how apt the *religious* Profeſſion was to ſpread it-ſelf widely in this Region of the World; and what Efforts wou'd naturally be made by the more neceſſitous of theſe unlimited Profeſſors, towards a Fortune, or Maintenance, for themſelves and their Succeſſors.

COMMON Arithmetick will, in this Caſe, demonſtrate to us, "That as the "Proportion of ſo many *Lay-men* to each "*Prieſt* grew every day leſs and leſs, ſo "the Wants and Neceſſitys of each *Prieſt* "muſt grow more and more." The *Magiſtrate* too, who according to this EGYPTIAN Regulation had reſign'd his Title or ſhare of Right in ſacred Things, cou'd no longer govern, as he pleas'd, in theſe Affairs, or check the growing Number of theſe *Profeſſors*. The ſpiritual Generations were left to prey on others, and (like *Fiſh* of Prey) even on themſelves, when deſtitute of other Capture, and confin'd within too narrow Limits. What Method, therefore, was there left to heighten the ZEAL of Worſhipers, and augment their *Liberality*, but "to foment their *Emula-*

Misc. 2. " *tion*, prefer Worſhip to Worſhip, Faith
" to Faith; and turn the Spirit of ENTHU-
" SIASM to the ſide of ſacred *Horror*, re-
" ligious *Antipathy*, and *mutual Diſcord*
" between Worſhipers?"

THUS Provinces and Nations were divided by the moſt *contrary* Rites and Cuſtoms which cou'd be deviſ'd, in order to create the ſtrongeſt *Averſion* poſſible between Creatures of a like Species. For when all other Animoſitys are allay'd, and Anger of the fierceſt kind appeas'd, the *religious Hatred*, we find, continues ſtill, as it began, without Provocation or voluntary Offence. The preſum'd *Misbeliever* and *Blaſphemer*, as one rejected and abhor'd of GOD, is thro' a pious Imitation, abhor'd by the *adverſe* Worſhiper, whoſe *Enmity* muſt naturally increaſe as his *religious Zeal* increaſes.

FROM hence the Oppoſition roſe of Temple againſt Temple, Proſelyte againſt Proſelyte. The moſt zealous Worſhip of *one* GOD, was beſt expreſs'd (as they conceiv'd) by the open defiance of *another*. SIR-*Names* and *Titles* of DIVINITY paſs'd as *Watch-words*. He who had not the SYMBOL, nor cou'd give *the Word*, receiv'd *the Knock*.

Down

Down with him! Kill him! Merit
Heaven thereby;

As our * Poet has it, in his AMERICAN Tragedy.

NOR did † PHILOSOPHY, when introduc'd into *Religion*, extinguiſh, but rather inflame this *Zeal:* as we may ſhew perhaps in our following Chapter more particularly; if we return again, as is likely, to this Subject. For this, we perceive, is of a kind apt enough to grow upon our hands. We ſhall here, therefore, obſerve only what is obvious to every Student in ſacred Antiquitys, That from the contentious Learning and Sophiſtry of the antient Schools (when true Science, Philoſophy, and Arts were already deep in their ‡ Decline) *religious Problems* of a like contentious Form ſprang up; and certain *Doctrinal* TESTS were fram'd, by which *religious Partys* were ingag'd and liſted againſt one another, with more Animoſity than in any other Cauſe or Quarrel had been ever known. Thus *religious Maſſacres* began, and were carry'd on; Temples were demoliſh'd; holy Uten-

* *Dryden*, Indian Emperor, *Act* v. *Scene* 2.
† *Infra*, pag. 81.
‡ VOL. I. *pag.* 221, 222, & 350. in the Notes. And *Infra*, pag. 79, 80, 1, 2, *&c.*

Misc. 2. fils deſtroy'd; the ſacred Pomp trodden under-foot, inſulted; and the Inſulters in their turn expos'd to the ſame Treatment, in their Perſons as well as in their Worſhip. Thus *Madneſs* and *Confuſion* were brought upon the World, like that CHAOS, which the *Poet* miraculouſly deſcribes in the mouth of his mad *Hero:* When even in Celeſtial Places, Diſorder and Blindneſs reign'd:—— "No Dawn of Light;

——* "*No Glimpſe or ſtarry Spark,*
"*But Gods met Gods, and joſtled in the*
"*Dark.*

* *OEDIPUS* of *Dryden* and *Lee.*

CHAP.

CHAP. II.

Judgment of Divines and grave Authors concerning Enthuſiaſm.—— *Reflections upon* Scepticiſm.—— *A Sceptick-Chriſtian.*—— *Judgment of the Inſpir'd concerning their own Inſpirations.* —Knowledg *and* Belief.—— *Hiſtory of Religion reſum'd.* —ZEAL *Offenſive and Defenſive.* —— *A Church in Danger.* —— *Perſecution.*—— *Policy of the Church of* ROME.

WHAT I had to remark of my own concerning ENTHUSIASM, I have thus diſpatch'd: What Others have remark'd on the ſame Subject, I may, as an *Apologiſt* to another Author, be allow'd to cite; eſpecially if I take notice only of what has been dropt very naturally by ſome of our moſt approv'd *Authors*, and ableſt *Divines*.

IT has been thought an odd kind of Temerity, in our Author, to aſſert, * " That " even ATHEISM it-ſelf was not whol-

* *Viz.* In his Letter concerning Enthuſiaſm, VOL. I.

" ly

Misc. 2. " ly exempt from *Enthusiasm*; That there
" have been in reality *Enthusiastical* A-
" theists; and That even the Spirit of
" *Martyrdom* cou'd, upon occasion, exert
" it-self as well in *this* Cause, as in any
" *other*." Now, besides what has been intimated in the preceding Chapter, and what in fact may be demonstrated from the Examples of VANINUS and other Martyrs of a like Principle, we may hear an * excellent and learned *Divine*, of highest Authority at home, and Fame abroad; who after having describ'd an *Enthusiastical Atheist* and one *atheistically inspir'd*, says of this very sort of Men, " That they
" are *Fanaticks* too; however that word
" seem to have a more peculiar respect to
" *something of a* DEITY: All Atheists
" being that *blind Goddess*-NATURE's
" *Fanaticks*."

AND again: " All Atheists (says he)
" are possess'd with a certain kind of
" Madness, that may be call'd † *Pneuma-*
" *tophobia*, that makes them have an irra-
" tional

* Dr. CUDWORTH's Intellectual System, *pag.* 134.

† The good Doctor makes use, here, of a Stroke of Raillery against the over-frighted *anti-superstitious* Gentlemen, with whom our Author reasons at large in his second Treatise (*viz.* VOL. I. *pag.* 85, 86, &c. and 88, 89, &c.) 'Tis indeed the Nature of *Fear*, as of all other Passions, when excessive, to defeat its own End, and prevent us in the execution of what we naturally propose to our-selves as our Advantage.

" tional but desperate Abhorrence from Spi- Ch. 2.
" rits or incorporeal Substances; they be-
" ing acted also, at the same time, with
" an *Hylomania*, whereby they madly dote
" upon *Matter*, and devoutly worship it,
" as the only NUMEN."

WHAT the Power of EXTASY is, whether thro' *Melancholy*, *Wine*, *Love*, or other natural Causes, another learned * Divine of our Church, in a Discourse upon Enthusiasm, sets forth: bringing an Example from ARISTOTLE, " of *a Syracusean* " Poet, who never versify'd so well, as " when he was *in his distracted Fits.*" But as to *Poets* in general, compar'd with the

vantage. SUPERSTITION it-self is but a certain kind of *Fear*, which possessing us strongly with the apprehended Wrath or Displeasure of *Divine Powers*, hinders us from judging what those *Powers* are in themselves, or what Conduct of ours may, with best reason, be thought suitable to such highly rational and superior Natures. Now if from the Experience of many gross Delusions of a superstitious kind, the Course of this Fear begins to turn; 'tis natural for it to run, with equal violence, a contrary way. The extreme Passion for religious Objects passes into an Aversion. And a certain *Horror* and *Dread of Imposture* causes as great a Disturbance as even *Imposture it-self* had done before. In such a Situation as this, the Mind may easily be blinded; as well in one respect, as in the other. 'Tis plain, *both* these Disorders carry something with them which discover us to be in some manner beside our Reason, and out of the right use of Judgment and Understanding. For how can we be said to *intrust* or *use* our Reason, if in any case we fear to be convinc'd? How are we Masters of our-selves, when we have acquir'd the Habit of bringing Horror, Aversion, Favour, Fondness, or any other Temper than that of mere *Indifference* and *Impartiality*, into the Judgment of Opinions, and Search of Truth?

* Dr. MORE, §. 11, 19, 20, and so on.

reli-

Misc. 2. *religious Enthusiasts*, he says: There is this Difference; "That *a Poet* is an Enthusiast in jest: and *an Enthusiast* is a "Poet in good earnest."

"'Tis a strong Temptation * (says the "Doctor) with *a Melancholist*, when he "feels a Storm of *Devotion* and *Zeal* come "upon him *like a mighty Wind*; his Heart "being full of Affection, his Head pregnant with clear and sensible Representations, and his Mouth flowing and streaming with fit and powerful Expressions, "such as would astonish an ordinary † Auditory; 'tis, I say, a shreud Temptation to him, to think it the very *Spirit* "*of God* that then moves supernaturally "in him; whenas all that Excess of Zeal "and Affection, and Fluency of Words, "is most palpably to be resolv'd into the "power of *Melancholy*, which is a kind of "*natural Inebriation*."

THE learned Doctor, with much pains afterwards, and by help of the Peripatetick

* §. 16.

† It appears from hence, that in the Notion which this learned Divine gives us of ENTHUSIASM, he comprehends the *social* or *popular* Genius of the Passion; agreeably with what our Author in his Letter concerning *Enthusiasm* (*p.* 15, 16, 44, 45.) has said of the Influence and Power of the *Assembly* and *Auditory* it-self, and of the communicative Force and rapid Progress of this extatick Fervor, once kindled, and set in action.

Philo-

Philoſophy, explains this *Enthuſiaſtick Inebriation*, and ſhews in particular *, "How "the Vapours and Fumes of *Melancholy* "partake of the nature of Wine." Ch. 2.

ONE might conjecture from hence, that the malicious Oppoſers of early Chriſtianity were not unvers'd in this Philoſophy; when they ſophiſtically objected againſt the apparent Force of *the Divine Spirit* ſpeaking in divers Languages, and attributed it "To the Power of *new* † *Wine*."

BUT our devout and zealous Doctor ſeems to go yet further. For beſides what he ſays of the ‡ *Enthuſiaſtick* Power of *Fancy* in Atheiſts, he calls *Melancholy* ** *a pertinacious and religious Complexion*; and aſſerts, "That there is not any true "ſpiritual *Grace* from God, but this mere "natural Conſtitution, according to the ſe-"veral Tempers and Workings of it, will "not only *reſemble*, but ſometimes ſeem to "*outſtrip*." And after ſpeaking of †† *Prophetical* ENTHUSIASM, and eſtabliſhing (as our Author ‡‡ does) a *Legitimate* and a *Baſtard*-ſort, he aſſerts and juſtifies the (*a*) *Devotional* ENTHUSIASM (as he calls

* §. 20, 21, 23, 26. † Acts ii. 13. ‡ §. 1.
** §. 15. †† §. 30, & 57. ‡‡ VOL. I. *p.* 53.
(*a*) §. 63.

it)

Misc. 2. it) *of holy and sincere Souls*, and ascribes *this* also to MELANCHOLY.

HE allows, "That the Soul may sink "so far into *Phantasms*, as not to recover "the use of her free Facultys; and that "this enormous Strength of *Imagination* "does not only beget the Belief of mad "internal Apprehensions, but is able to as-"sure us of the Presence of *external Ob-"jects* which *are not*." He adds, "That "what *Custom* and *Education* do by de-"grees, distemper'd FANCY may do in a "shorter time." And speaking * of EXTASY and the Power of MELANCHOLY in *Extatick Fancys*, he says, "That what "*the Imagination* then puts forth, of her-"self, is as *clear* as broad day; and the "Perception of the Soul at least as *strong* "and *vigorous*, as at any time in beholding "things *awake*."

FROM whence the Doctor infers, "That "the Strength of *Perception* is no sure "Ground of Truth."

HAD any other than a reverend Father of our Church expres'd himself in this manner, he must have been contented perhaps to bear a sufficient Charge of *Scepticism*.

* §. 28.

'TWAS

'TWAS good fortune in my Lord BACON's Case, that he shou'd have escap'd being call'd an ATHEIST, or a SCEPTICK, when speaking in a solemn manner of the *religious Passion*, the Ground of SUPERSTITION, or ENTHUSIASM; (which he also terms * *a Panick*) he derives it from an Imperfection in the Creation, Make, or natural Constitution of Man. How far the Author of *the* † *Letter* differs from this Author in his Opinion both of the End and Foundation of this Passion, may appear from what has been said above. And, in general, from what we read in the other succeeding Treatises

* *NATURA RERUM omnibus viventibus indidit metum & formidinem, vitæ atque essentiæ suæ conservatricem, ac mala ingruentia vitantem & depellentem. Veruntamen eadem Natura modum tenere nescia est, sed timoribus salutaribus semper vanos & inanes admiscet: adeò ut omnia (si intus conspici darentur)* Panicis Terroribus *plenissima sint, præsertim humana; & maximè omnium apud vulgum, quæ superstitione (quæ verè nihil aliud quàm* Panicus Terror *est) in immensum laborat & agitatur; præcipuè temporibus duris, & trepidis, & adversis.* Franciscus Bacon de Augment. Scient. lib. ii. c. 13.

The Author of *the Letter*, I dare say, wou'd have expected no quarter from his Criticks, had he express'd himself as this celebrated Author here quoted; who, by his *Natura Rerum*, can mean nothing less than the *Universal Dispensing Nature*, erring blindly in the very first Design, Contrivance, or original Frame of Things; according to the Opinion of EPICURUS himself, whom this Author, immediately after, cites with Praise.

† *Viz.* The Letter concerning ENTHUSIASM, above, VOL. I.

Misc. 2. of our Author, we may venture to say of him with Assurance, "That he is as lit-"tle a SCEPTICK (according to the "vulgar Sense of that word) as he is *Epi-*"*curean*, or *Atheist*." This may be prov'd sufficiently from his *Philosophy*: And for any thing higher, 'tis what he no-where presumes to treat; having forborn in particular to mention any Holy *Mysterys* of our Religion, or Sacred Article of our Belief.

As for what relates to * *Revelation* in general, if I mistake not our Author's meaning, he professes *to believe*, as far as is possible for any one who himself had never experienc'd any *Divine Communication*, whether by *Dream*, *Vision*, *Apparition*, or other *supernatural Operation*; nor was ever present as Eye-witness of any *Sign*, *Prodigy*, or *Miracle* whatsoever. Many of these, † he observes, are at this day pretendedly exhibited in the World, with an Endeavour of giving them the perfect Air and exact Resemblance of those recorded in Holy Writ. He speaks indeed with Contempt of the Mockery of *modern* Miracles and Inspiration. And as to all Pretences to things of this kind in our

* *Infra*, pag. 315.

† VOL. I. *pag.* 44, 45, *&c.* And VOL. II. *pag.* 322, 323, *&c.*

present

preſent Age; he ſeems inclin'd to look upon 'em as no better than mere *Impoſture* or *Deluſion*. But for what is recorded of Ages heretofore, he ſeems to reſign his Judgment, with intire Condeſcenſion, to his Superiors. He pretends not to frame any *certain* or *poſitive* Opinion of his own, notwithſtanding his beſt Searches into Antiquity, and the Nature of *religious Record* and *Tradition*: but on all occaſions ſubmits moſt willingly, and with full Confidence and Truſt, to the * Opinions *by Law eſtabliſh'd*. And if this be not ſufficient to free him from the Reproach of SCEPTICISM, he muſt, for ought I ſee, be content to undergo it. Ch. 2.

To ſay truth, I have often wonder'd to find ſuch a Diſturbance rais'd about the ſimple name of † SCEPTICK. 'Tis certain that, in its original and plain ſignification, the word imports no more than barely, "That State or Frame of Mind "in which every one remains, on every "Subject of which he is *not certain*." He who is *certain*, or preſumes to ſay *he knows*, is in that particular, whether he be miſtaken or in the right, a DOGMATIST. Between theſe *two* States or Situations of

* VOL. I. *pag.* 360, 1, 2, *&c.* And *Infra*, pag. 103, 231, 315, 316.

† VOL. II. *pag.* 205, 206, & 323, *&c.* And *Infra*, pag. 317, 318, *&c.*

Misc. 2. Mind, there can be no medium. For he who says, "*That he believes for certain*, "or *is assur'd of what he believes*;" either speaks ridiculously, or says in effect, "That *he believes strongly*, but *is not sure*." So that whoever is not *conscious* of Revelation, nor has *certain Knowledg* of any Miracle or Sign, can be no more than SCEPTICK in the Case: And the best Christian in the World, who being destitute of the means of *Certainty*, depends only on History and Tradition for his Belief in these Particulars, is at best but *a Sceptick-Christian*. He has no more than a nicely critical * *Historical Faith*, subject to various Speculations, and a thousand different *Criticisms* of Languages and Literature.

THIS he will naturally find to be the Case, if he attempts to search into *Originals*, in order to be *his own Judg*, and proceed on the bottom of *his own* Discernment, and Understanding. If, on the other hand, he is *no Critick*, nor competently learned in these ORIGINALS; 'tis plain he can have no *original* Judgment of his own; but must rely still on the *Opinion* of those who have opportunity to examine such matters, and whom he takes to be the unbiass'd and disinterested Judges

* VOL. I. *pag.* 146, 147. And *Infra*, pag. 316, 317, 320, &c.

of

of these *religious Narratives*. His Faith is not in antient *Facts* or *Persons*, nor in the antient *Writ*, or Primitive *Recorders*; nor in the successive Collators or *Conservators* of these Records (for of these he is unable to take cognizance:) But his Confidence and Trust must be in those *modern* Men, or *Societys of Men*, to whom the Publick, or He himself, ascribes the Right to judg of these *Records*, and commits the Determination of *sacred Writ* and *genuine* Story. Ch. 2.

LET the Person seem ever so positive or dogmatical in these high Points of Learning; he is yet in reality no *Dogmatist*, nor can any way free himself from a certain kind of SCEPTICISM. He must know himself still capable of *Doubting*: Or if, for fear of it, he strives to banish every opposite Thought, and resolves not so much as to deliberate on the Case; this still will not acquit him. So far are we from being able to *be sure* when we have a mind; that indeed we can never be thorowly *sure*, but then only when we can't help it, and find of necessity we must be so, whether we will or not. Even the highest *implicit Faith* is in reality no more than a kind of *passive* SCEPTICISM; "A Resolution to examine, re-"collect, consider, or hear, as little as "possible to the prejudice of that *Belief*,

Misc. 2. " which having once espous'd we are ever " afterwards afraid to lose."

IF I might be allow'd to imitate our *Author*, in daring to touch now and then upon the *Characters* of our Divine *Worthys*, I shou'd, upon this Subject of BELIEF, observe how fair and generous the great *Christian* Convert, and *learned* APOSTLE, has shewn himself in his Sacred Writings. Notwithstanding he had himself an *original* Testimony and *Revelation* from Heaven, on which he grounded his Conversion; notwithstanding he had in his own Person the Experience of outward *Miracles* and inward *Communications*; he condescended still, on many occasions, to speak *sceptically*, and with some Hesitation and Reserve, as to the *Certainty* of these Divine Exhibitions. In his account of some Transactions of this kind, himself being the Witness, and speaking (as we may presume) of his own Person, and proper Vision, * he says only that " *He knew a* " *Man: whether in the Body or out of it,* " *he cannot tell. But such a one caught up* " *to the third Heaven, he knew formerly* " (he says) *above fourteen years* before his " then Writing." And when in another Capacity the same inspir'd Writer, giving Precepts to his Disciples, distinguishes

* 2 Cor. xii. ver. 2, 3.

what

what * he writes *by Divine Commiſſion* from what he delivers *as his own Judgment* and *private Opinion*, he condeſcends nevertheleſs to ſpeak as one no way poſitive, or Maſter of any abſolute *Criterion* in the Caſe. And in ſeveral ſubſequent † Paſſages, he expreſſes himſelf as under ſome kind of Doubt how to judg or determine certainly, " Whether he writes by Inſpi- " ration or otherwiſe." He only " *thinks* " he has the Spirit." He " is not *ſure*," nor wou'd have us to depend on him as *poſitive* or *certain* in a matter of ſo nice Diſcernment. Ch. 2.

THE holy Founders and inſpir'd Authors of our Religion requir'd not, it ſeems, ſo *ſtrict* an Aſſent, or ſuch *implicit Faith* in behalf of their *original* Writings and Revelations, as later un-inſpir'd Doctors, without the help of Divine Teſtimony, or any Miracle on their ſide, have requir'd in behalf of their own Comments and Interpretations. The earlieſt and worſt of *Hereticks*, 'tis ſaid, were thoſe call'd *Gnoſticks*, who took their name from an audacious Pretence to *certain Knowledg* and *Comprehenſion* of the greateſt *Myſterys* of Faith. If the moſt dangerous State of Opinion was this *dogmatical* and preſump-

* 1 Cor. vii. 10, 12.
† 1 Cor. vii. 40.

Misc. 2. tuous sort; the safest, in all likelihood, must be the *sceptical* and modest.

THERE is nothing more evident than that our *Holy* RELIGION, in its original Constitution, was set so far apart from all *Philosophy* or refin'd *Speculation*, that it seem'd in a manner diametrically oppos'd to it. A Man might have been not only *a Sceptick* in all the controverted Points of the Academys, or Schools of Learning, but even a perfect *Stranger* to all of this kind; and yet compleat in his Religion, Faith, and Worship.

AMONG the polite Heathens of the antient World, these different Provinces of *Religion* and *Philosophy* were upheld, we know, without the least interfering with each other. If in some barbarous Nations the *Philosopher* and *Priest* were join'd in one, 'tis observable that the Mysterys, whatever they were, which sprang from this extraordinary Conjunction, were kept secret and undivulg'd. 'Twas Satisfaction enough to the *Priest-Philosopher*, if the initiated Party preserv'd his Respect and Veneration for the Tradition and Worship of the Temple, by complying in every respect with the requisite Performances and Rites of Worship. No Account was afterwards taken of *the Philosophick Faith* of the Proselyte, or Worshiper. His Opinions

nions were left to himſelf, and he might philoſophize according to what foreign School or Sect he fanſy'd. Even amongſt the *Jews* themſelves, the SADDUCEE (*a Materialiſt*, and Denyer of the Soul's Immortality) was as well admitted as the PHARISEE; who from the Schools of PYTHAGORAS, PLATO, or other latter Philoſophers of GREECE, had learnt to reaſon upon *immaterial Subſtances*, and *the natural Immortality of Souls*. Ch. 2.

'TIS no aſtoniſhing Reflection to obſerve how faſt the World declin'd in * Wit and Senſe, in Manhood, Reaſon, Science, and in every Art, when once the ROMAN Empire had prevail'd, and ſpread an univerſal Tyranny and Oppreſſion over Mankind. Even the *Romans* themſelves, after the early Sweets of one peaceful and long Reign, began to groan under that Yoke, of which they had been themſelves the Impoſers. How much more muſt other Nations, and mighty Citys, at a far diſtance, have abhor'd this Tyranny, and deteſted their common Servitude under a People, who were themſelves no better than mere Slaves?

IT may be look'd upon, no doubt, as providential, that at this time, and in

* VOL. I. *pag.* 220, &c. And in the preceding Chapter, *pag.* 61.

theſe

Misc. 2. theſe Circumſtances of the World, there ſhou'd ariſe ſo high an expectation of *a divine Deliverer*; and that from the Eaſtern Parts and Confines of JUDEA the Opinion ſhou'd ſpread it-ſelf of ſuch *a Deliverer to come*, with Strength from Heaven ſufficient to break that Empire, which no earthly Power remaining cou'd be thought ſufficient to encounter. Nothing cou'd have better diſpos'd the generality of Mankind, to receive the *Evangelical Advice*; whilſt they miſtook *the News*, as many of the firſt Chriſtians plainly did, and underſtood the Promiſes of a MESSIAS in this temporal Senſe, with reſpect to his *ſecond* Coming, and *ſudden* Reign here upon *Earth*.

* SUPERSTITION, in the mean while, cou'd not but naturally prevail, as *Miſery* and *Ignorance* increas'd. The ROMAN Emperors, as they grew more barbarous, grew ſo much the more ſuperſtitious. The *Lands* and *Revenues*, as well as the *Numbers* of the Heathen Prieſts grew daily. And when the ſeaſon came, that by means of a Convert-Emperor, the Heathen † *Church-Lands*, with an Increaſe of Power,

* VOL. I. *pag.* 133. And below, *pag.* 90.

† How rich and vaſt theſe were, eſpecially in the latter times of that Empire, may be judg'd from what belong'd to the

Power, became transfer'd to the Christian Clergy, 'twas no wonder if by such Riches and Authority they were in no small measure influenc'd and corrupted; as may be gather'd even from the Accounts given us of these matters by themselves. Ch. 2.

WHEN, together with this, the *Schools* of the antient † Philosophers, which had been long in their Decline, came now to be dissolv'd, and their sophistick Teachers

the single Order of *the Vestals*, and what we read of the Revenues belonging to the Temples of *the Sun*, (as in the time of the Monster HELIOGABALUS) and of other Donations by other Emperors. But what may give us yet a greater Idea of these Riches, is, That in the latter Heathen Times, which grew more and more superstitious, the restraining Laws (or Statutes of *Mort-main*) by which Men had formerly been with-held from giving away Estates by *Will*, or otherwise, *to Religious Uses*, were repeal'd; and the Heathen-Church left, in this manner, as a bottomless Gulph and devouring Receptacle of Land and Treasure. *Senatûs-consulto, & Constitutionibus Principum, Hæredes instituere concessum est Apollinem Didymæum, Dianam Ephesiam, Matrem Deorum*, &c. Ulpianus post Cod. Theodos. *pag.* 92. apud Marsh.

This answers not amiss to the modern Practice and Expression of *Making our Soul our Heir:* Giving to *God* what has been taken sometimes with freedom enough from *Man*; and conveying Estates in such a manner in this World, as to make good Interest of them in another. The Reproach of the antient *Satirist* is at present out of doors. 'Tis no affront to Religion now-a-days to compute its Profits. And a Man might well be accounted dull, who, in our present Age, shou'd ask the Question, *Dicite, Pontifices, in sacro quid facit Aurum?* Pers. Sat. ii. ver. 69. See below, *pag.* 90, and 125. in the Notes, and 88. *ibid.*

† As above, *pag.* 61.

became

Misc. 2. became Eccleſiaſtical Inſtructors; the unnatural Union of *Religion* and *Philoſophy* was compleated, and the monſtrous Product of this Match appear'd ſoon in the World. The odd exterior Shapes of Deitys, Temples, and holy Utenſils, which by the * EGYPTIAN Sects had been formerly ſet in battel againſt each other, were now metamorphos'd into *philoſophical Forms* and *Phantoms*; and, like Flags and Banners, diſplay'd in hoſtile manner, and borne *offenſively*, by one Party againſt another. In former times thoſe barbarous Nations above mention'd were the ſole Warriors in theſe religious Cauſes; but now the whole World became engag'd: when inſtead of *Storks* and *Crocodiles*, other Enſigns were erected; when *ſophiſtical Chimeras*, *crabbed Notions*, *bombaſtick Phraſes*, *Soleciſms*, *Abſurditys*, and a thouſand Monſters of a *ſcholaſtick* Brood, were ſet on foot, and made the Subject of vulgar Animoſity and Diſpute.

HERE firſt began that Spirit of *Bigotry*, which broke out in a more raging manner than had been ever known before, and was leſs capable of *Temper* or *Moderation* than any Species, Form, or Mixture of Religion in the antient World.

* *Supra*, pag. 42, 46, 47, 60. And VOL. I. *pag.* 350. in the Notes.

Myſterys,

Myſterys, which were heretofore treated with profound reſpect, and lay unexpos'd to vulgar Eyes, became publick and proſtitute; being enforc'd with Terrors, and urg'd with Compulſion and Violence, on the unfitted Capacitys and Apprehenſions of Mankind. The very *Jewiſh* Traditions, and *Cabaliſtick* Learning underwent this Fate. That which was naturally the Subject of profound Speculation and Inquiry, was made the neceſſary Subject of a ſtrict and abſolute Aſſent. The *allegorical, mythological* Account of Sacred Things, was wholly inverted: Liberty of Judgment and Expoſition taken away: No Ground left for Inquiry, Search, or Meditation: No Refuge from the *dogmatical* Spirit let looſe. Every Quarter was taken up; every Portion prepoſſeſs'd. All was reduc'd to * *Article* and *Propoſition*. Ch. 2.

THUS a ſort of *philoſophical* ENTHUSIASM overſpread the World. And BIGOTRY (a † Species of *Superſtition* hardly known before) took place in Mens Affections, and arm'd 'em with a new Jealouſy againſt each other. Barbarous

* *Infra*, pag. 332, 3, 4. in the Notes. *Et ſupra*, p. 61.

† Let any one who conſiders diſtinctly the Meaning and Force of the word BIGOTRY, endeavour to render it in either of the antient Languages, and he will find how peculiar a Paſſion it implies; and how different from the mere Affection of *Enthuſiaſm* or *Superſtition*.

Terms

Misc. 2. duc'd: Monſtrous Definitions invented and impos'd: New Schemes of Faith erected from time to time; and Hoſtilitys, the fierceſt imaginable, exercis'd on theſe occaſions. So that the ENTHUSIASM or ZEAL, which was uſually ſhewn by Mankind in behalf of their particular Worſhips, and which for the moſt part had been hitherto *defenſive* only, grew now to be univerſally of the *offenſive* kind.

IT MAY be expected of me perhaps, that being fallen thus from remote Antiquity to later Periods, I ſhou'd ſpeak on this occaſion with more than ordinary Exactneſs and Regularity. It may be urg'd againſt me, that I talk here, as *at random*, and *without-book:* neglecting to produce my Authoritys, or continue my Quotations, according to the profeſs'd Style and Manner in which I began this preſent Chapter. But as there are many greater Privileges by way of Variation, Interruption, and Digreſſion, allow'd to us *Writers of* MISCELLANY; and eſpecially to ſuch as are *Commentators* upon other Authors; I ſhall be content to remain myſterious in this reſpect, and explain my-ſelf no further than by a noted *Story*; which ſeems to ſute our Author's purpoſe, and the preſent Argument.

'TIS

'TIS obſervable from Holy Writ, that the antient EPHESIAN Worſhipers, however zealous or enthuſiaſtick they appear'd, had only *a defenſive* kind of Zeal in behalf of their * Temple; whenever they thought in earneſt, it was brought in danger. In the † Tumult which happen'd in that City near the time of the holy Apoſtle's Retreat, we have a remarkable inſtance of what our Author calls a religious *Panick*. As little *Bigots* as the People were, and as far from any *offenſive* Zeal, yet when their eſtabliſh'd Church came to be call'd in queſtion, we ſee in what a manner their Zeal began to operate. ‡ "*All with one voice, about the* "*ſpace of two hours, cried out, ſaying,*

* The Magnificence and Beauty of that Temple is well known to all who have form'd any Idea of the antient *Grecian* Arts and Workmanſhip. It ſeems to me to be remarkable in our learned and elegant Apoſtle, that tho an Enemy to this mechanical Spirit of Religion in the EPHESIANS; yet according to his known Character, he accommodates himſelf to their Humour, and the natural Turn of their ENTHUSIASM; by writing to his Converts in a kind of *Architect*-Style, and almoſt with a perpetual Alluſion to *Building*, and to that *Majeſty*, *Order*, and *Beauty*, of which their Temple was a Maſter-piece. Ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν Ἀποστόλων καὶ Προφητῶν, ὄντος ἀκρογωνιαίου λίθου αὐτοῦ Ἰησοῦ Χριστοῦ· Ἐν ᾧ πᾶσα ἡ οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ· Ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι.——Eph. ch. ii. ver. 20, 21, 22. And ſo Ch. iii. ver. 17, 18, &c. And Ch. iv. ver. 16, 29.

† Act. Apoſt. chap. xix. ver. 23.

‡ Ibid. ver. 28, & 34.

"*Great*

Misc. 2. "*Great is* DIANA *of the* Ephesians." At the same time this Assembly was so confus'd, that * *the greater part knew not wherefore they were come together*; and consequently cou'd not understand why their Church was *in any Danger*. But the ENTHUSIASM was got up, and a PANICK *Fear for the Church* had struck the Multitude. It ran into a popular *Rage* or epidemical *Phrenzy*, and was communicated (as our † Author expresses it) "by Aspect, "or, as it were, by Contact, or Sym-"pathy."

IT must be confess'd, that there was, besides these Motives, *a secret Spring* which forwarded this ENTHUSIASM. For certain Partys concern'd, Men of Craft, and strictly united in Interest, had been secretly call'd together, and told, "Gentlemen! "‡ (or *Sirs!*) Ye know that by this *Myste-*"*ry*, or Craft, we have our Wealth. Ye "see withal, and have heard, that not only "here at EPHESUS, but almost thro'out "all ASIA, this PAUL has persuaded and "turn'd away many People, by telling "them, *They are no real Gods who are* "*figur'd, or wrought with hands:* so that

* Act. Apost. chap. xix. ver. 32.
† Letter of Enthusiasm, VOL. I. *pag.* 15.
‡ Act. Apost. chap. xix. ver. 25, &c.

"no

" not only this our *Craft* is in danger; Ch. 2.
" but alſo *the Temple* it-ſelf."

NOTHING cou'd be more *moderate* and wiſe, nothing more agreeable to that magiſterial Science or Policy, which our Author * recommends, than the Behaviour of the *Town-Clerk* or *Recorder* of the City, as he is repreſented on this occaſion, in Holy Writ. I muſt confeſs indeed, he went pretty far in the uſe of this moderating Art. He ventur'd to aſſure the People, " That every one acquieſc'd in " their antient Worſhip of the great God- " deſs, and in their Tradition of the " Image, which fell down from JUPI- " TER: That theſe were Facts undenia- " ble: and That the new Sect neither " meant the pulling down of their Church, " nor ſo much as offer'd to blaſpheme or " ſpeak amiſs of their Goddeſs."

THIS, no doubt, was ſtretching the point ſufficiently; as may be underſtood by the Event, in after time. One might perhaps have ſuſpected this Recorder to have been himſelf *a Diſſenter*, or at leaſt *an Occaſional Conformiſt*, who cou'd anſwer ſo roundly for the new Sect, and warrant the *Church in Being* ſecure of Damage, and out of all *Danger* for the future. Mean

* Letter of Enthuſiaſm, VOL. I. *pag.* 16, &c.

Misc. 2. while the Tumult was appeas'd: No harm befel the Temple for that time. The new Sect acquiesc'd in what had been spoken on their behalf. They allow'd the Apology of the Recorder. Accordingly the Zeal of the Heathen Church, which was only *defensive*, gave way: And the new Religionists were prosecuted no further.

HITHERTO, it seems, the Face of PERSECUTION had not openly shewn it-self in the wide World. 'Twas sufficient Security for every Man, that he gave no disturbance to what was publickly establish'd. But when *offensive Zeal* came to be discover'd in one Party, the rest became in a manner necessitated to be Aggressors in their turn. They who observ'd, or had once experienc'd this intolerating Spirit, cou'd no longer tolerate on their part *. And they who had once

* Thus the Controversy stood before the Time of the Emperor JULIAN, when Blood had been so freely drawn, and Cruelty so frequently exchang'd not only between Christian and Heathen, but between Christian and Christian; after the most barbarous manner. What the Zeal was of many early Christians against the Idolatry of the old Heathen Church (at that time the establish'd one) may be comprehended by any Person who is ever so slenderly vers'd in the History of those Times. Nor can it be said indeed of us Moderns, that in the quality of *good Christians* (as that Character is generally understood) we are found either backward or scrupulous in assigning to Perdition such Wretches as we pronounce *guilty of Idolatry*.

once exerted it over others, cou'd expect no better Quarter for themſelves. So that nothing leſs than *mutual Extirpation* became the Aim, and almoſt open Profeſſion of each religious Society. Ch. 2.

IN

Idolatry. The name *Idolater* is ſufficient Excuſe for almoſt any kind of Inſult againſt the Perſon, and much more againſt the Worſhip of ſuch a Miſ-Believer. The very word *Chriſtian* is in common Language us'd for *Man*, in oppoſition to *Brute-Beaſt*, without leaving ſo much as a middle place for the poor *Heathen* or *Pagan*: who, as the greater Beaſt of the two, is naturally doom'd to Maſſacre, and his Gods and Temples to Fracture and Demoliſhment. Nor are we maſters of this Paſſion, even in our beſt humour. The *French* Poets, we ſee, can with great Succeſs, and general Applauſe, exhibit this primitive Zeal even on the publick Stage: POLYEUCTE, Act II. Sc. 6.

Ne perdons plus de temps, le Sacrifice eſt prêt.
Allons y du vray Dieu ſoutenir l'intérêt,
Allons fouler aux piés ce Foudre ridicule
Dont arme un bois pourri ce Peuple trop credule;
Allons en éclairer l'aveuglement fatal,
Allons briſer ces Dieux de Pierre & de Metal:
Abandonnons nos jours à cette ardeur celeſte,
Faiſons triompher Dieu; qu'il diſpoſe du reſte.

I ſhou'd ſcarce have mention'd this, but that it came into my mind how ill a Conſtruction ſome People have endeavour'd to make of what our Author, ſtating the Caſe of Heathen and Chriſtian Perſecution, in his *Letter of Enthuſiaſm*, has ſaid concerning the Emperor JULIAN. It was no more indeed than had been ſaid of that virtuous and gallant Emperor by his greateſt Enemys; even by thoſe who, to the ſhame of Chriſtianity, boaſted of his having been moſt inſolently affronted on all occaſions, and even treacherouſly aſſaſſinated by one of his Chriſtian Soldiers. As for ſuch Authors as theſe, ſhou'd I cite them in their proper invective Style and Saint-like Phraſe, they wou'd make no very agreeable appearance, eſpecially in *Miſcellanys* of the kind we have here undertaken. But a Letter of that elegant and witty Emperor, may not be improperly plac'd amongſt our Citations, as a Pattern of his

Misc. 2.

IN this extremity, it might well perhaps have been esteem'd the happiest Wish for Mankind, That *one* of these contending Partys of incompatible Religionists shou'd

Humour and Genius, as well as of his Principle and Sentiments, on this occasion. JULIAN's *Epistles*, Numb. 52.

JULIAN to the BOSTRENS.

" *I should have thought, indeed, that the* Galilæan *Leaders* " *wou'd have esteem'd themselves more indebted to me, than* " *to him who preceded me in the Administration of the Em-* " *pire. For in his time, many of them suffer'd Exile, Per-* " *secution, and Imprisonment. Multitudes of those whom* " *in their Religion they term* Hereticks, *were put to the* " *sword. Insomuch that in* Samosata, Cyzicum, Paphla- " gonia, Bithynia, Galatia, *and many other Countrys, whole* " *Towns were level'd with the Earth. The just Reverse of* " *this has been observ'd in my time. The Exiles have been* " *recall'd; and the Proscrib'd restor'd to the lawful Possession* " *of their Estates. But to that height of Fury and Distrac-* " *tion are this People arriv'd, that being no longer allow'd* " *the Privilege to tyrannize over one another, or persecute* " *either their own Sectarys, or the Religious of the lawful* " *Church, they swell with rage, and leave no stone un-* " *turn'd, no opportunity unimploy'd, of raising Tumult and* " *Sedition. So little regard have they to true Piety; so little* " *Obedience to our Laws and Constitutions; however hu-* " *mane and tolerating. For still do we determine and sted-* " *dily resolve, never to suffer one of them to be drawn in-* " *voluntarily to our Altars.* * * * *As for the mere People,* " *indeed, they appear driven to these Riots and Seditions by* " *those amongst them whom they call* CLERICKS: *who* " *are now encrag'd to find themselves restrain'd in the use of* " *their former Power and intemperate Rule.* * * * *They can* " *no longer act the Magistrate or Civil Judg, nor assume Au-* " *thority to make Peoples* Wills, *supplant Relations, pos-* " *sess themselves of other Mens Patrimonys, and by specious* " *Pretences transfer* all *into their own possession.* * * * *For* " *this reason I have thought fit, by this* Publick EDICT, " *to forewarn the People of this sort, that they raise no*

" *more*

ſhou'd at laſt prevail over the reſt; ſo as by an univerſal and abſolute Power to * determine Orthodoxy, and make that Opinion effectually *Catholick*, which in their particular Judgment had the beſt right to that Denomination. And thus by force of Maſſacre and Deſolation, *Peace* in Wor- Ch. 2.

" *more Commotions, nor gather in a riotous manner about* " *their ſeditious* CLERICKS, *in defiance of the Magiſtrate,* " *who has been inſulted and in danger of being ſton'd by* " *theſe incited Rabbles. In their Congregations they may, not-* " *withſtanding, aſſemble as they pleaſe, and croud about their* " *Leaders, performing Worſhip, receiving Doctrine, and pray-* " *ing, according as they are by them taught and conducted:* " *But if with any Tendency to Sedition; let them beware* " *how they hearken, or give aſſent; and remember, 'tis at* " *their peril, if by theſe means they are ſecretly wrought up* " *to Mutiny and Inſurrection.* * * * *Live, therefore, in* " *Peace and Quietneſs! neither ſpitefully oppoſing, or injuri-* " *ouſly treating one another. You miſguided People of the* " *new way, Beware, on your ſide! And you of the antient* " *and eſtabliſh'd Church, injure not your Neighbours and Fel-* " *low-Citizens, who are enthuſiaſtically led away, in Igno-* " *rance and Miſtake, rather than with Deſign or Malice!* " *'Tis by* DISCOURSE *and* REASON, *not by* Blows, " Inſults, *or* Violence, *that Men are to be inform'd of Truth,* " *and convinc'd of Error. Again therefore and again I en-* " *join and charge the zealous Followers of the true Religion, no* " *way to injure, moleſt, or affront the* Galilæan *People.*"

Thus the generous and mild Emperor; whom we may indeed call *Heathen*, but not ſo juſtly *Apoſtate:* ſince being, at different times of his Youth, transfer'd to different Schools or Univerſitys, and bred under Tutors of each Religion, as well *Heathen* as *Chriſtian*; he happen'd, when of full age, to make his choice (tho very unfortunately) in the former kind, and adher'd to the antient Religion of his Country and Forefathers. See the ſame Emperor's Letters to ARTABIUS, Numb. 7. and to HECEBOLUS, Numb. 43. and to the People of *Alexandria*, Numb. 10. See VOL. I. *pag.* 25.

* *Infra*, pag. 343.

Misc. 2. ship, and *Civil* Unity by help of the *Spiritual*, might be presum'd in a fair way of being restor'd to Mankind.

I SHALL conclude with observing how ably the ROMAN-*Christian*, and once *Catholick* Church, by the assistance of their converted * Emperors, proceeded in the Establishment of their growing Hierarchy. They consider'd wisely the various *Superstitions* and *Enthusiasms* of Mankind; and prov'd the different Kinds and Force of each. All these seeming Contrarietys of human Passion they knew how to comprehend in their political Model and subservient System of Divinity. They knew how to make advantage both from the high Speculations of *Philosophy*, and *the grossest Ideas* of vulgar *Ignorance*. They saw there was nothing more different than *that* ENTHUSIASM which ran upon *Spirituals*, according to the † simpler Views of the divine Existence, and *that* which ran upon ‡ external Proportions, Magnificence of Structures, Ceremonys, Processions, Quires, and those other Harmonys which captivate *the Eye* and *Ear*. On this account they even added to this *latter* kind, and display'd Religion in a yet more gorgeous Habit of Temples, Statues, Paint-

* VOL. I. *pag.* 133. *Supra*, 78, 79.
† VOL. II. *pag.* 270, 271.
‡ *Supra*, pag. 41.

ings,

ings, Veſtments, Copes, Miters, Purple, and the Cathedral Pomp. With theſe Arms they cou'd ſubdue the victorious *Goths*, and ſecure themſelves an ATTILA *, when their CÆSARS fail'd them. Ch. 2.

THE truth is, 'tis but a vulgar Species of ENTHUSIASM, which is mov'd chiefly by *Shew* and *Ceremony*, and wrought upon by Chalices and Candles, Robes, and figur'd Dances. Yet this, we may believe, was lookt upon as no ſlight Ingredient of *Devotion* in thoſe Days; ſince, at this hour, the Manner is found to be of conſiderable Efficacy with ſome of the Devout amongſt our-ſelves, who paſs the leaſt for *ſuperſtitious*, and are reckon'd in the Number of the polite World. This the wiſe Hierarchy duly preponderating; but being ſatisfy'd withal that there were other Tempers and Hearts which cou'd not ſo eaſily be captivated by this *exterior* Allurement, they aſſign'd another Part of Religion to Proſelytes of another *Character*

* When this victorious Ravager was in full March to ROME, St. LEO (the then Pope) went out to meet him in ſolemn Pomp. The *Goth* was ſtruck with the Appearance, obey'd the Prieſt, and retir'd inſtantly with his whole Army in a *panick* Fear; alledging that among the reſt of the *Pontifical* Train, he had ſeen one of an extraordinary Form, who threaten'd him with Death, if he did not inſtantly retire. Of this important Encounter there are in St. PETER's Church, in the *Vatican*, and elſewhere, at ROME, many fine Sculptures, Paintings, and Repreſentations, deſervingly made, in honour of the Miracle.

Misc. 2. and *Complexion*, who were allow'd to proceed on a quite different bottom; by *the inward way* of *Contemplation*, and *Divine Love*.

THEY are indeed so far from being jealous of mere ENTHUSIASM, or the *extatick* manner of Devotion, that they allow their *Mysticks* to write and preach in the most rapturous and seraphick Strains. They suffer them, in a manner, to supersede all external Worship, and triumph over outward Forms; till the refin'd Religionists proceed so far as either expressly or seemingly to dissuade the Practice of the vulgar and establish'd Ceremonial Dutys. And then, indeed *, they check the suppos'd *exorbitant* ENTHUSIASM, which wou'd prove dangerous to their *Hierarchal* State.

IF modern *Visions*, *Prophecys*, and *Dreams*, *Charms*, *Miracles*, *Exorcisms*, and the rest of this kind, be comprehended in that which we call FANATICISM or SUPERSTITION; to this Spirit they allow a full Career; whilst to ingenuous Writers they afford the Liberty, on the other side, in a civil manner, to call in

* Witness the Case of MOLINOS, and of the pious, worthy and ingenious *Abbé* FENELON, now Archbishop of *Cambray*.

question

queſtion theſe ſpiritual Feats perform'd in Monaſterys, or up and down by their *mendicant* or *itinerant* Prieſts, and ghoſtly Miſſionarys. Ch. 2.

THIS is that antient *Hierarchy*, which in reſpect of its firſt Foundation, its Policy, and the Conſiſtency of its whole Frame and Conſtitution, cannot but appear in ſome reſpect auguſt and venerable, even in ſuch as we do not uſually eſteem weak Eyes. Theſe are the ſpiritual Conquerors, who, like the firſt CÆSARS, from ſmall Beginnings, eſtabliſh'd the Foundations of an almoſt Univerſal Monarchy. No wonder if at this day the immediate View of this Hierarchal Reſidence, the *City* and *Court* of ROME, be found to have an extraordinary Effect on Foreigners of other latter Churches. No wonder if the amaz'd Surveyors are for the future ſo apt either to conceive the horrideſt Averſion to all Prieſtly Government; or, on the contrary, to admire it, ſo far as even to wiſh a Coaleſcence or Re-union with this antient *Mother*-Church.

IN reality, the Exerciſe of Power, however arbitrary or deſpotick, ſeems leſs intolerable under ſuch a ſpiritual Sovereignty, ſo extenſive, antient, and of ſuch a long Succeſſion, than under the petty Tyrannys and mimical Politys of ſome new Pretenders.

Misc. 2. ders. The former may even * *perſecute* with a tolerable Grace: The latter, who wou'd willingly derive their Authority from the former, and graft on their *ſucceſſive Right*, muſt neceſſarily make a very aukard Figure. And whilſt they ſtrive to give themſelves the ſame Air of Independency on the Civil Magiſtrate; whilſt they affect the ſame Authority in Government, the ſame Grandure, Magnificence, and Pomp in Worſhip, they raiſe the higheſt Ridicule, in the Eyes of thoſe who have real Diſcernment, and can diſtinguiſh *Originals* from *Copys:*

† *O Imitatores, ſervum pecus!*

* *Infra,* pag. 110.
† Horat. Lib. i. Ep. 19. ver. 19.

CHAP. III.

Of the Force of Humour *in Religion.* ——*Support of our Author's Argument in his* Eſſay *on the Freedom of* Wit *and* Raillery.—— ZEAL *diſcuſs'd. Spiritual Surgeons: Executioners: Carvers.* ——*Original of* human Sacrifice. ——*Exhilaration of Religion.*—— *Various Aſpects, from outward Cauſes.*

THE celebrated *Wits* of the MISCELLANARIAN Race, the *Eſſay-Writers, caſual Diſcourſers, Reflection-Coiners, Meditation-Founders,* and others of the irregular kind of Writers, may plead it as their peculiar Advantage, "That they follow the *Variety* of NATURE." And in ſuch *a Climate* as ours, their Plea, no doubt, may be very juſt. We *Iſlanders,* fam'd for other Mutabilitys, are particularly noted for the Variableneſs and Inconſtancy of our Weather. And if our Taſte in *Letters* be found anſwerable to this Temperature of our Climate; 'tis certain

Misc. 2. tain a Writer must, in our Account, be the more valuable in his kind, as he can agreeably *surprize* his Reader, by *sudden Changes*, and *Transports*, from one Extreme to another.

WERE it not for the known Prevalency of this Relish, and the apparent Deference paid to those Genius's who are said to *elevate* and *surprize*; the Author of these MISCELLANYS might, in all probability, be afraid to entertain his Reader with this multifarious, complex, and desultory kind of Reading. 'Tis certain, that if we consider the Beginning and Process of our present Work, we shall find sufficient Variation in it. From a profess'd Levity, we are laps'd into a sort of Gravity unsutable to our manner of setting out. We have steer'd an adventurous Course, and seem newly come out of a stormy and rough Sea. 'Tis time indeed we shou'd enjoy a Calm, and instead of expanding our Sails before the swelling Gusts, it befits us to retire under the Lee-shore, and ply our Oars in a smooth Water.

'TIS the *Philosopher*, the *Orator*, or the *Poet*, whom we may compare to some First-Rate-Vessel, which launches out into the wide Sea, and with a proud Motion insults the encountering Surges. We

ESSAY-*Writers* are of the *Small-Craft*, or *Galley-kind*. We move chiefly by Starts and Bounds; according as our Motion is by frequent Intervals renew'd. We have no great Adventure in view; nor can tell certainly Whither we are bound. We undertake no mighty Voyage, by help of Stars or Compaſs; but row from Creek to Creek, keep up a coaſting Trade, and are fitted only for fair Weather and the Summer Seaſon. Ch. 3.

HAPPY therefore it is for *us* in particular, that having finiſh'd our Courſe of ENTHUSIASM, and purſu'd our Author into his * *ſecond* Treatiſe, we are now, at laſt, oblig'd to turn towards pleaſanter Reflections, and have ſuch Subjects in view as muſt naturally reduce us to a more familiar Style. WIT and HUMOUR (the profeſs'd Subject of the Treatiſe now before us) will hardly bear to be examin'd in ponderous Sentences and pois'd Diſcourſe. We might now perhaps do beſt, to lay aſide the Gravity of ſtrict Argument, and reſume the way of *Chat*; which, thro' Averſion to a contrary *formal manner*, is generally reliſh'd with more than ordinary Satisfaction. For exceſs of *Phyſick*, we know, has often made Men hate the name of *wholeſom*. And an abundancy of forc'd

* *Viz.* Eſſay on the Freedom of *Wit* and *Humour*, VOL. I.

In-

Misc. 2. Instruction, and solemn Counsel, may have made Men full as averse to any thing deliver'd with an Air of high *Wisdom* and *Science*; especially if it be so *high* as to be set above all human Art of *Reasoning*, and even above *Reason* it-self, in the account of its sublime Dispensers.

HOWEVER, since it may be objected to us by certain *Formalists* of this sort, "That we can prove nothing duly without proving it *in form*:" we may for once condescend to their Demand; state our Case *formally*; and divide our Subject into Parts, after the *precise* manner, and according to just *Rule* and *Method*.

OUR purpose, therefore, being to defend an Author, who has been charg'd as too presumptuous for introducing the way of WIT and HUMOUR into *religious Searches*; we shall endeavour to make appear:

1*st*, THAT WIT and HUMOUR are corroborative of *Religion*, and promotive of *true Faith*.

2*ly*, THAT they are us'd as proper *Means* of this kind by the holy Founders of Religion.

3*ly*, THAT notwithstanding the dark Complexion and sour Humour of some religious

ligious Teachers, we may be juſtly ſaid to have in the main, A *witty* and *good-humour'd Religion.* Ch. 3.

AMONG the earlieſt Acquaintance of my Youth, I remember, in particular, *a Club* of three or four merry Gentlemen, who had long kept Company with one another, and were ſeldom ſeparate in any Party of Pleaſure or Diverſion. They happen'd once to be upon a travelling Adventure, and came to a Country, where they were told for certain, they ſhould find the worſt Entertainment, as well as the worſt Roads imaginable. One of the Gentlemen, who ſeem'd the leaſt concern'd for this Diſaſter, ſaid ſlightly and without any ſeeming Deſign, " That the " beſt Expedient for them in this Extre- " mity wou'd be to keep themſelves in " high Humour, and endeavour to com- " mend every thing which the Place af- " forded." The other Gentlemen immediately took the hint; but, as it happen'd, kept ſilence, paſs'd the Subject over, and took no further notice of what had been propos'd.

BEING enter'd into the diſmal Country, in which they proceeded without the leaſt Complaint; 'twas remarkable, that if by great chance they came to any tolerable Bit of Road, or any ordinary Proſpect,

Misc. 2. pect, they fail'd not to say something or other *in its praise*, and wou'd light often on such pleasant *Fancys* and *Representations*, as made the Objects in reality agreeable.

WHEN the greatest part of the Day was thus spent, and our Gentlemen arriv'd where they intended to take their Quarters, the first of 'em who made trial of the Fare, or tasted either *Glass* or *Dish*, recommended it with such an air of Assurance, and in such lively Expressions of Approbation, that the others came instantly over to his Opinion, and confirm'd his *Relish* with many additional Encomiums of their own.

MANY ingenious Reasons were given for the several *odd* Tastes and Looks of Things, which were presented to 'em at Table. "Some Meats were *wholesom*: "Others *of a high Taste*: Others accor- "ding to the manner of eating in *this* or "*that foreign Country*." Every Dish had the flavour of some celebrated Receit in *Cookery*; and the *Wine*, and other Liquors, had, in their turn, the advantage of being treated in the same elegant strain. In short, our Gentlemen eat and drank heartily, and took up with their indifferent Fare so well, that 'twas apparent they had wrought upon themselves *to believe* they were tolerably well serv'd.

THEIR

THEIR Servants, in the mean time, having laid no ſuch Plot as this againſt themſelves, kept to their *Senſes*, and ſtood it out, "That their Maſters had certainly "loſt *theirs*. For how elſe cou'd they "*ſwallow* ſo contentedly, and take all *for* "*good* which was ſet before 'em?"—

HAD I to deal with a malicious Reader; he might perhaps pretend to infer from this *Story* of my travelling Friends, that I intended to repreſent it as an eaſy matter for People to perſuade themſelves into what *Opinion* or *Belief* they pleas'd. But it can never ſurely be thought, that Men of true *Judgment* and *Underſtanding* ſhou'd ſet about ſuch a Task as that of perverting their own *Judgment*, and giving a wrong Biaſs to their REASON. They muſt eaſily foreſee that an Attempt of this kind, ſhou'd it have the leaſt Succeſs, wou'd prove of far worſe Conſequence to them than any Perverſion of their *Taſte*, *Appetite*, or ordinary *Senſes*.

I MUST confeſs it, however, to be my Imagination, that where *fit Circumſtances* concur, and many inviting Occaſions offer from the ſide of Mens *Intereſt*, their *Humour*, or their *Paſſion*; 'tis no extraordinary Caſe to ſee 'em enter into ſuch *a Plot* as this againſt their own Underſtand-

Misc. 2. ings, and endeavour by all possible means to persuade both themselves and others of what they think *convenient* and *useful to believe.*

IF in many particular Cases, where Favour and Affection prevail, it be found so easy a thing with us, to impose upon ourselves; it cannot surely be very hard to do it, where we take for granted, *our highest Interest is concern'd.* Now it is certainly no small *Interest* or *Concern* with Men, to believe what is by Authority establish'd; since in the Case of Disbelief there can be no Choice left but either to live *a Hypocrite*, or be esteem'd *profane.* Even where Men are left to themselves, and allow'd the Freedom of their Choice, they are still forward enough *in believing*; and can officiously endeavour to persuade themselves of the Truth of any flattering Imposture.

NOR is it unusual to find Men successful in this *Endeavour:* As, among other Instances, may appear by the many *religious Faiths* or *Opinions*, however preposterous or contradictory, which, Age after Age, we know to have been rais'd on the Foundation of *Miracles* and pretended *Commissions* from Heaven. These have been as generally espous'd and passionately cherish'd as the greatest Truths and most cer-

tain Revelations. 'Tis hardly to be ſup- Ch. 3.
poſ'd that ſuch Combinations ſhou'd be
form'd, and Forgerys erected with ſuch Succeſs and Prevalency over the Underſtandings of Men, did not *they themſelves* co-operate, of their own accord, towards the Impoſture, and ſhew, " That by *a* " *good-Will* and *hearty Deſire of believing*, " they had in reality a conſiderable Hand " in the Deceit."

'TIS certain that in a Country, where FAITH has, for a long time, gone *by Inheritance*, and *Opinions* are entail'd by *Law*, there is little room left for the Vulgar to alter their Perſuaſion, or deliberate on the Choice of their religious Belief. Whenſoever a Government thinks fit to concern itſelf with Mens *Opinions*, and by its abſolute Authority impoſe any particular *Belief*, there is none perhaps ever ſo ridiculous or monſtrous in which it needs doubt of having good Succeſs. This we may ſee thorowly effected in certain Countrys, by a ſteddy Policy, and ſound Application of Puniſhment and Reward: with the Aſſiſtance of *particular Courts* erected to this end; *peculiar Methods* of Juſtice; *peculiar Magiſtrates* and *Officers*; proper *Inqueſts*, and certain *wholeſom Severitys*, not ſlightly adminiſter'd, and play'd with, (as certain Triflers propoſe) but duly and properly inforc'd; as is abſolutely requiſite to this end

Misc. 2. of strict *Conformity*, and *Unity* in one and the same Profession, and manner of Worship.

BUT should it happen to be *the* TRUTH it-self which was thus effectually propagated by the Means we have describ'd; the very Nature of such *Means* can, however, allow but little Honour to the *Propagators*, and little Merit to the *Disciples* and *Believers*. 'Tis certain that MAHOMETISM, PAGANISM, JUDAISM, or any *other* BELIEF may stand, as well as *the truest*, upon this Foundation. He who is now an *Orthodox* CHRISTIAN, wou'd by virtue of such a Discipline have been infallibly as true a MUSSULMAN, or as errant a HERETICK; had his Birth happen'd in another place.

FOR this reason there can be no rational Belief but where *Comparison* is allow'd, *Examination* permitted, and a sincere *Toleration* establish'd. And in this case, I will presume to say, "That *Whatever* BELIEF "is once espous'd or countenanc'd by the "Magistrate, it will have a sufficient ad- "vantage; without any help from Force "or Menaces on one hand, or extraordi- "nary Favour and partial Treatment on "the other." If *the* BELIEF be in any measure consonant to *Truth* and *Reason*, it will find as much favour in the Eyes of Mankind, as *Truth* and *Reason* need desire.

Whatever

Whatever Difficultys there may be in any particular *Speculations* or *Myſterys* belonging to it; the better ſort of Men will endeavour to paſs 'em over. They will *believe* (as our * Author ſays) *to the full ſtretch of their* REASON, and add Spurs to their FAITH, in order to be the more *ſociable*; and conform the better with what their *Intereſt*, in conjunction with their *Good-Humour*, inclines them to receive as credible, and obſerve as their *religious Duty* and *devotional Task.* Ch. 3.

HERE it is that GOOD HUMOUR will naturally take place, and the *Hoſpitable Diſpoſition* of our travelling Friends above-recited will eaſily transfer it-ſelf into *Religion*, and operate in the ſame manner with reſpect to the *eſtabliſh'd Faith* (however miraculous or incomprehenſible) under a tolerating, mild, and gentle Government.

EVERY one knows, indeed, That by HERESY is underſtood a Stubbornneſs in *the Will*, not a Defect merely in *the Underſtanding*. On this account 'tis impoſſible that an honeſt and *good-humour'd* Man ſhou'd be a *Schiſmatick* or *Heretick*, and affect to ſeparate from his national Worſhip on ſlight Reaſon, or without ſevere *Provocation.*

* Letter of Enthuſiaſm, VOL. I. *pag.* 34.

Misc. 2.

TO be purſu'd by *petty* INQUISITORS; to be threatned with *Puniſhment*, or *penal Laws*; to be *mark'd out* as dangerous and ſuſpected; to be rail'd at *in high Places*, with all the ſtudy'd Wit and Art of Calumny; are indeed ſufficient Provocations to *ill Humour*, and may force People to *divide*, who at firſt had never any ſuch Intention. But the Virtue of *Good-Humour* in RELIGION is ſuch, that it can even reconcile Perſons to a Belief, in which they were never bred, or to which they had conceiv'd a former Prejudice.

FROM theſe Conſiderations we cannot but of courſe conclude, "That there is "nothing ſo ridiculous in reſpect of Po-"licy, or ſo wrong and odious in reſpect "of common Humanity, as a *moderate* "and *half-way* PERSECUTION." It only frets the Sore; it raiſes the *Ill-humour* of Mankind; excites the keener Spirits; moves Indignation in Beholders; and ſows the very Seeds of Schiſm in Mens boſoms. A *reſolute* and *bold-fac'd* PERSECUTION leaves no time or ſcope for theſe engendring Diſtempers, or gathering Ill-humours. It does the work at once; by *Extirpation*, *Baniſhment*, or *Maſſacre*; and like a bold Stroke in Surgery, diſpatches by one ſhort *Amputation*, what a bungling Hand wou'd make worſe and worſe, to the

the perpetual Sufferance and Misery of the Patient. Ch. 3.

IF there be on earth a proper way to render the most sacred Truth suspected, 'tis by supporting it with *Threats*, and pretending to *terrify* People into the Belief of it. This is a sort of daring Mankind in a Cause, where they know themselves superior, and out of reach. The weakest Mortal finds within himself, that tho he may be *out-witted* and *deluded*, he can never be *forc'd* in what relates to his *Opinion* or *Assent*. And there are few Men so ignorant of human Nature, and of what they hold in common with their Kind, as not to comprehend, "That where great "Vehemence is express'd by any-one in "what relates solely to *another*, 'tis sel-"dom without some private Interest of "*his own*."

IN common Matters of Dispute, the angry Disputant makes the best Cause to appear the worst. A *Clown* once took a fancy to hear the *Latin* Disputes of Doctors at a University. He was ask'd what pleasure he could take in viewing such Combatants, when he could never know so much as which of the Partys had the better. "For that matter, reply'd the "*Clown*, I a'n't such a Fool neither, but I "can see who's the first that puts t'other

Misc. 2. " into a Paſſion." Nature her-ſelf dicta-
ted this Leſſon to the Clown; " That he
" who had the better of the Argument,
" wou'd be *eaſy* and *well-humour'd:* But
" he who was unable to ſupport his Cauſe
" by Reaſon, wou'd naturally loſe his
" Temper, and grow *violent.*"

WERE two Travellers agreed to tell their Story ſeparate in publick: the one being a Man of Sincerity, but *poſitive* and *dogmatical*; the other leſs ſincere, but *eaſy* and *good-humour'd:* tho it happen'd that the Accounts of this latter Gentleman were of the more miraculous ſort; they wou'd yet ſooner gain Belief, and be more favourably receiv'd by Mankind, than the ſtrongly aſſerted Relations and vehement Narratives of the other *fierce* Defender of the Truth.

THAT GOOD HUMOUR is a chief Cauſe of Compliance, or Acquieſcence in matters of *Faith*, may be prov'd from the very *Spirit* of thoſe, whom we commonly call CRITICKS. 'Tis a known Prevention againſt the Gentlemen of this Character; " That they are generally *ill-hu-*
" *mour'd*, and *ſplenetick.*" The World will needs have it, That their *Spleen* diſturbs 'em. And I muſt confeſs I think the World in general to be ſo far right in this Conceit, That tho all *Criticks* perhaps are

are not neceſſarily *ſplenetick*; all *ſplenetick* *People* (whether naturally ſuch, or made ſo by ill Uſage) have a neceſſary Propenſity to *Criticiſm* and *Satir*. When Men are *eaſy* in themſelves, they let others remain ſo; and can readily comply with what ſeems *plauſible*, and is thought conducing to *the Quiet* or *good Correſpondence* of Mankind. They ſtudy to raiſe no Difficultys or Doubts. And in religious Affairs, 'tis ſeldom that they are known forward to entertain ill Thoughts or Surmiſes, whilſt they are unmoleſted. But if diſturb'd by groundleſs Arraignments and Suſpicions, by unneceſſary Invectives, and bitter Declamations, and by a contentious quarrelſom Aſpect of Religion; they naturally turn *Criticks*, and begin to queſtion every thing. The Spirit of *Satir* riſes with the *ill Mood:* and the chief Paſſion of Men thus diſeas'd and thrown out of Good Humour, is to find fault, cenſure, unravel, confound, and leave nothing without exception and controverſy. Ch. 3.

THESE are the *Scepticks* or *Scrupuliſts*, againſt whom there is ſuch a Clamor rais'd. 'Tis evident, in the mean while, that the very *Clamor* it-ſelf, join'd with the uſual Menaces and Shew of Force, is that which chiefly raiſes this *ſceptical* Spirit, and helps to multiply the number of theſe inquiſitive and *ill-humour'd* CRITICKS.

Misc. 2. TICKS. Mere *Threats*, without power of Execution, are only exasperating and provocative. They * who are Masters of the *carnal* as well as *spiritual* Weapon, may apply each at their pleasure, and in what proportion they think necessary. But where the Magistrate resolves steddily to reserve his *Fasces* for his own proper Province, and keep the Edg-Tools and deadly Instruments out of other Hands, 'tis in vain for spiritual Pretenders to take such magisterial Airs. It can then only become them to brandish such Arms, when they have strength enough to make the Magistrate resign his Office, and become *Provost* or *Executioner* in their service.——

SHOU'D any one who happens to read these Lines, perceive in himself a rising Animosity against the Author, for asserting thus zealously the Notion of a *religious Liberty*, and *mutual Toleration*; 'tis wish'd that he wou'd maturely deliberate on the Cause of his Disturbance and Ill-humour. Wou'd he deign to look narrowly into himself, he wou'd undoubtedly find that it is not ZEAL for *Religion* or the *Truth*, which moves him on this occasion. For had he happen'd to be in a Nation where he was *no Conformist*, nor had any Hope or Expectation of obtaining the Prece-

* *Supra*, pag. 94.

dency

dency for his *own* Manner of Worſhip, he wou'd have found nothing prepoſterous in this our Doctrine of *Indulgence*. 'Tis a Fact indiſputable, that whatever Sect or Religion is undermoſt, tho it may have perſecuted at any time before; yet as ſoon as it begins to ſuffer Perſecution in its turn, it recurs inſtantly to the Principles of MODERATION, and maintains this our Plea for *Complacency*, *Sociableneſs*, and GOOD HUMOUR *in Religion*. The Myſtery therefore of this Animoſity, or riſing Indignation of my devout and zealous *Reader*, is only this; "That being *devoted* "to the Intereſt of *a Party* already in poſ- "ſeſſion or expectation of the temporal "Advantages annex'd to a particular Be- "lief; he fails not, as a zealous *Party-* "*Man*, to look with jealouſy on every "unconformable Opinion, and is ſure to "juſtify thoſe *Means* which he thinks "proper to prevent its growth." He knows that if in Matters of Religion any one believes amiſs, 'tis at his own peril. If *Opinion* damns; *Vice* certainly does as much. Yet will our Gentleman eaſily find, if he inquires the leaſt into *himſelf*, that he has no ſuch furious Concern for the Security of Mens *Morals*, nor any ſuch violent Reſentment of their *Vices*, when they are ſuch as no-way incommode him. And from hence it will be eaſy for him to infer, "That the Paſſion Ch. 3.

"he

Misc. 2. " he feels on this occaſion, is not from " pure ZEAL, but *private* INTEREST, " and *worldly* EMULATION."

COME we now (as authentick Rhetoricians expreſs themſelves) to our *ſecond Head:* which we ſhou'd again ſubdivide into *Firſts* and *Seconds*, but that this manner of carving is of late days grown much out of faſhion.

'TWAS the Cuſtom of our Anceſtors, perhaps as long ſince as the days of our hoſpitable *King* ARTHUR, to have nothing ſerv'd at Table but what was *intire* and ſubſtantial. 'Twas a whole Boar, or ſolid Ox which made the Feaſt. The Figure of the Animal was preſerv'd intire, and the Diſſection made in form by the appointed *Carver*, a Man of Might as well as profound Craft and notable Dexterity; who was ſeen erect, with goodly Mein and Action, *diſplaying* Heads and Members, *dividing* according to Art, and *diſtributing* his Subject-matter into proper *Parts*, ſutable to the Stomachs of thoſe he ſerv'd. In latter days 'tis become the Faſhion to eat with leſs Ceremony and Method. Every-one chuſes *to carve* for himſelf. The learned Manner of *Diſſection* is out of requeſt; and a certain Method of Cookery has been introduc'd; by which

which the *anatomical* Science of the Table is intirely ſet aſide. *Ragouts* and *Fricaſſees* are the reigning Diſhes, in which every thing is ſo diſmember'd and thrown out of all Order and Form, that no Part of the Maſs can properly be *divided*, or diſtinguiſh'd from another. Ch. 3.

FASHION is indeed a powerful Miſtreſs, and by her ſingle Authority has ſo far degraded the carving Method and Uſe of *Solids*, even in Diſcourſe and Writing, that our religious Paſtors themſelves have many of 'em chang'd their Manner of diſtributing to us their ſpiritual Food. They have quitted their ſubſtantial Service, and uniform Diviſion into *Parts* and *Under-Parts*; and in order to become faſhionable, they have run into the more ſavoury way of learned *Ragout* and *Medley*. 'Tis the unbred ruſtick Orator alone, who preſents his clowniſh Audience with a *diviſible Diſcourſe*. The elegant Court-Divine exhorts in MISCELLANY, and is aſham'd to bring his *Two's* and *Three's* before a faſhionable Aſſembly.

SHOU'D I therefore, as a mere *Miſcellanarian* or *Eſſay*-Writer, forgetting what I had premis'd, be found to drop *a Head*, and loſe the connecting Thred of my preſent Diſcourſe; the Caſe perhaps wou'd not be ſo prepoſterous. For fear however leſt

Misc. 2. leſt I ſhou'd be charg'd for being worſe than my word, I ſhall endeavour to ſatisfy my Reader, by purſuing my *Method* propos'd: if peradventure he can call to mind, what that Method was. Or if he cannot, the matter is not ſo very important, but he may ſafely purſue his reading, without further trouble.

To proceed, therefore. Whatever Means or Methods may be employ'd at any time in maintaining or propagating *a religious Belief* already current and eſtabliſh'd, 'tis evident that the firſt Beginnings muſt have been founded in that natural Complacency, and GOOD HUMOUR, which inclines to Truſt and Confidence in Mankind. *Terrors* alone, tho accompany'd with Miracles and Prodigys of whatever kind, are not capable of raiſing that ſincere Faith and abſolute Reliance which is requir'd in favour of the divinely authoriz'd *Inſtructor*, and ſpiritual *Chief*. The Affection and Love which procures a true Adherence to the new religious Foundation, muſt depend either on a real or counterfeit * GOODNESS in the *religious Founder*. Whatever ambitious Spirit may inſpire him; whatever ſavage Zeal or perſecuting Principle may lie in reſerve, ready to diſcloſe it-ſelf when Authority and

* VOL. I. *pag.* 94. and VOL. II. *pag.* 334.

Power

Power is once obtain'd; the *Firſt* Scene of Doctrine, however, fails not to preſent us with the agreeable Views of *Joy*, *Love*, *Meekneſs*, *Gentleneſs*, and *Moderation.* Ch. 3.

IN this reſpect, RELIGION, according to the common Practice in many Sects, may be compar'd to that ſort of *Courtſhip*, of which the Fair Sex are known often to complain. In the Beginning of an Amour, when theſe innocent Charmers are firſt accoſted, they hear of nothing but *tender Vows*, *Submiſſion*, *Service*, *Love.* But ſoon afterwards, when won by this Appearance of Gentleneſs and Humility, they have reſign'd themſelves, and are no longer *their own*, they hear a different Note, and are taught to underſtand *Submiſſion* and *Service* in a ſenſe they little expected. *Charity* and *Brotherly Love* are very engaging Sounds: But who wou'd dream that out of abundant Charity and Brotherly Love ſhou'd come *Steel*, *Fire*, *Gibbets*, *Rods*, and ſuch a ſound and hearty Application of theſe Remedys as ſhou'd at once advance the worldly Greatneſs of religious Paſtors, and the particular Intereſt of private Souls, for which they are ſo charitably concern'd?

IT has been obſerv'd by our * Author, "That the JEWS were naturally a very

* Letter of Enthuſiaſm, VOL. I. *pag.* 29. And above, *pag.* 55, 56.

"cloudy

Misc. 2. "cloudy People." That they had certainly in Religion, as in every thing else, the least *Good-Humour* of any People in the World, is very apparent. Had it been otherwise, their holy Legislator and Deliverer, who was declar'd * *the meekest Man on Earth*, and who for many years together had by the most popular and kind Acts endeavour'd to gain their Love and Affection, wou'd in all probability have treated them afterwards with more Sweetness, and been able with † less Blood and Massacre to retain them in their religious Duty. This however we may observe, That if the first *Jewish* Princes and celebrated Kings acted in reality according to the Institutions of their great Founder, not only MUSICK, but even PLAY and DANCE, were of holy Appointment, and divine Right. The first Monarch of this Nation, tho of a *melancholy Complexion*, join'd MUSICK with his spiritual Exercises, and even us'd it as a Remedy under that *dark* ENTHUSIASM or ‡ *evil Spirit*; which how far it might resemble that of *Prophecy*, experienc'd by him ** even after his

* Numb. Ch. xii. ver. 3.

† Exod. Ch. xxxii. ver. 27, &c. And Numb. Ch. xvi. ver. 41.

‡ 1 Sam. Ch. xviii. ver. 10. And Ch. xix. ver. 9.

** Ibid. ver. 23, 24.

Apostasy,

Apoſtacy, our * Author pretends not to determine. 'Tis certain that the Succeſſor of this Prince was a hearty Eſpouſer of the *merry* Devotion, and by his example has ſhewn it to have been fundamental in the religious Conſtitution of his People. † The famous *Entry* or *high Dance* perform'd by him, after ſo conſpicuous a manner, in the Proceſſion of the ſacred *Coffer*, ſhews that he was not aſham'd of expreſſing any Extaſy of *Joy* or ‡ playſom *Humour*, which was practis'd by the ** meaneſt of the Prieſts or People on ſuch an occaſion. Ch. 3.

* Letter of Enthuſiaſm, VOL. I. *pag.* 45.

† 2 Sam. Ch. vi. ver. 5, 14, & 16.

‡ Ibid. ver. 22.

** Tho this *Dance* was not perform'd quite naked, the Dancers, it ſeems, were ſo ſlightly cloth'd, that in reſpect of Modeſty, they might as well have wore nothing: their Nakedneſs appearing ſtill by means of their high Caperings, Leaps, and violent Attitudes, which were proper to this Dance. The Reader, if he be curious, may examine what relation this religious Extaſy and naked Dance had to the *naked* and *proceſſional Prophecy*; (1 Sam. Ch. xix. ver. 23, & 24.) where Prince, Prieſt, and People propheſy'd in conjunction: the Prince himſelf being both of the *itinerant* and *naked* Party. It appears that even before he was yet advanc'd to the Throne, he had been ſeiz'd with this propheſying Spirit *errant*, *proceſſional*, and *ſaltant*, attended, as we find, with a ſort of Martial Dance perform'd in Troops or Companys, with Pipe and Tabret accompanying the March, together with Pſaltry, Harp, Cornets, Timbrels, and other variety of Muſick. See 1 Sam. Ch. x. ver. 5. and Ch. xix. ver. 23, 24, &c. and 2 Sam. Ch. vi. ver. 5. And above, *Letter of Enthuſiaſm*, VOL. I. pag. 45.

Misc. 2.

BESIDES the many Songs and Hymns dispers'd in Holy Writ, the Book of *Psalms* it-self, *Job*, *Proverbs*, *Canticles*, and other intire Volumes of the sacred Collection, which are plainly *Poetry*, and full of humorous Images, and jocular Wit, may sufficiently shew how readily the inspir'd Authors had recourse to HUMOUR and DIVERSION, as a proper Means to promote *Religion*, and strengthen *the establish'd Faith*.

WHEN the Affairs of the *Jewish* Nation grew desperate, and every thing seem'd tending to a total Conquest and Captivity, the Style of their holy Writers and Prophets might well vary from that of earlier days, in the Rise and Vigor of their Common-wealth, or during the first Splendor of their Monarchy, when the Princes themselves propheſy'd, and potent Kings were of the number of the Sacred Pen-men. This still we may be assur'd of; That however *melancholy* or *ill-humour'd* any of the Prophets may appear at any time, 'was not that kind of Spirit, which *God* was wont to encourage in them. Witness the Case of the Prophet JONAH; whose Character is so naturally describ'd in Holy Writ.

PETTISH

PETTISH as this Prophet was, unlike a Man, and reſembling rather ſome refractory boyiſh *Pupil*; it may be ſaid that GOD, as a kind *Tutor*, was pleas'd *to humour him*, bear with his Anger, and in a luſory manner, expoſe his childiſh Frowardneſs, and ſhew him *to himſelf*.

" * ARISE (ſaid his gracious Lord) *and* " *go to* NINIVE." " No ſuch matter," ſays our Prophet to himſelf; but away over-Sea for TARSHISH. He fairly plays the Truant, like an arch *School-Boy*; hoping to hide out of the way. But his *Tutor* had good Eyes, and a long Reach. He overtook him at Sea; where a Storm was ready prepar'd for his Exerciſe, and a Fiſh's Belly for his Lodging. The Renegade found himſelf in harder Durance than any at Land. He was ſufficiently mortify'd: He grew good, pray'd, moraliz'd, and ſpoke mightily againſt † *Lying Vanitys*.

AGAIN, ‡ the Prophet is taken into favour, and bid *go to* NINIVE, to foretel Deſtruction. He foretels it. NINIVE repents: God pardons: and the Prophet is angry.

* Jonah, Ch. i, *&c.*
† Ibid. Ch. ii. ver. 8.
‡ Ch. iii. ver. 1, *&c.*

Misc. 2.

" * LORD!—Did I not foreſee what " this wou'd come to? *Was not this my* " *Saying, when I was* ſafe *and* quiet *at* " *home?*——What elſe ſhou'd I have run " away for?——As if I knew not how " little dependence there was on the Reſo- " lution of thoſe, who are always ſo ready " to forgive, and *repent* of what they " have determin'd.——No!———Strike " me *dead!*—*Take my Life*, this moment. " *'Tis better for me.*——If ever I propheſy " again." * * * * * *

" † AND *Doſt thou well then to be thus* " *angry*, JONAH? Conſider with thy-ſelf. " —Come!—Since thou wilt needs retire " out of the City, to ſee at a diſtance *what* " *will come of it*; here, Take a better " Fence than thy own *Booth* againſt the " hot Sun which incommodes Thee. Take " this tall *Plant* as a *ſhady Covering for* " *thy Head.* Cool thy-ſelf, and be *deli-* " *ver'd from thy Grief.*"

WHEN *the Almighty* had ſhown this Indulgence to *the Prophet*, he grew better-humour'd, and paſs'd a tolerable Night. But the ‡ next morning the *Worm* came,

* Jonah, Ch. iv. ver. 1, 2, 3.
† Ver. 4, 5, 6.
‡ Ver. 7, 8.

and

and an *Eaſt*-Wind: the Arbor was nip'd: Ch. 3.
the Sun ſhone vehemently, and the Pro-
phet's Head was heated, as before. Pre-
ſently the ill Mood returns, and the Pro-
phet is at the old paſs. "*Better die*,
"*than live* at this rate.—*Death*, *Death*
"alone can ſatisfy me. Let me hear no
"longer of Living.——No!——'Tis in
"vain to talk of it."—

AGAIN * GOD expoſtulates; but is taken up ſhort, and anſwer'd churliſhly, by the teſty Prophet. "Angry he *is*; "angry he *ought to be*, and angry he *will* "be, *to his Death*." But the ALMIGHTY, with the utmoſt pity towards him, in this *melancholy* and *froward Temper*, lays open the Folly of it; and exhorts to *Mildneſs*, and GOOD HUMOUR, in the moſt tender manner, and under the moſt *familiar* and *pleaſant Images*; whilſt he ſhews † *expreſly* more Regard and Tenderneſs to the very CATTEL and *Brute-Beaſts*, than the Prophet to his own HUMAN KIND, and to thoſe very *Diſciples* whom by his Preaching he had converted.

IN the antienter Parts of Sacred Story, where the Beginning of things, and Origin of human Race are repreſented to us,

* Ver. 9.
† See the laſt Verſe of this Prophet.

Misc. 2. there are sufficient Instances of this *Familiarity of Style*, this popular pleasant Intercourse, and Manner of Dialogue between * GOD and *Man:* I might add even between † *Man* and *Beast*; and what is still more extraordinary, between GOD and ‡ SATAN.

WHATSOEVER of this kind may be *allegorically* understood, or in the way of PARABLE or FABLE; this I am sure of, That the *Accounts*, *Descriptions*, *Narrations*, *Expressions*, and *Phrases* are in themselves many times exceedingly *pleasant*, *entertaining*, and *facetious*. But fearing lest I might be mis-interpreted, shou'd I offer to set these Passages in their proper Light, (which however has been perform'd by undoubted good Christians, and most learned and ** eminent Divines of our own Church) I forbear to go any further into the Examination or Criticism of this sort.

AS for our Saviour's Style, 'tis not more *vehement* and *majestick* in his gravest Animadversions or declamatory Discourses; than it is *sharp*, *humorous*, and *witty* in

* Gen. Ch. iii. ver. 9, *&c.*
† Numb. Ch. xxii. ver. 28, *&c.*
‡ (1.) Job, Ch. i, & ii.
(2.) 2 Chron. Ch. xviii. ver. 18, 19, *&c.*
** See BURNET, *Archæol.* cap. 7. p. 280, *&c.*

his Repartees, Reflections, fabulous Narrations, or Parables, Similes, Compariſons, and other Methods of *milder* Cenſure and Reproof. His Exhortations to his Diſciples; his particular Deſignation of their Manners; the pleaſant Images under which he often couches his Morals and prudential Rules; even his Miracles themſelves (eſpecially the * firſt he ever wrought) carry with them a certain *Feſtivity*, *Alacrity*, and GOOD HUMOUR ſo remarkable, that I ſhou'd look upon it as impoſſible not to be mov'd in a pleaſant manner at their Recital. Ch. 3.

NOW, if what I have here aſſerted in behalf of PLEASANTRY and HUMOUR, be found juſt and real in reſpect of the *Jewiſh* and *Chriſtian* Religions; I doubt not, it will be yielded to me, in reſpect of the antient *Heathen* Eſtabliſhments; that the higheſt Care was taken by their original Founders, and following Reformers, *to exhilarate* Religion, and correct that *Melancholy* and *Gloomineſs* to which it is ſubject; according to thoſe different Modifications of † ENTHUSIASM above ſpecify'd.

* St JOHN, Chap. ii. ver. 11.
† Above, Chap. i, ii.

Misc. 2.

OUR Author, as I take it, has * elsewhere shewn that these *Founders* were real *Musicians*, and Improvers of *Poetry*, *Musick*, and *the entertaining Arts*; which they in a manner *incorporated* with Religion: Not without good reason; as I am apt to imagine. For to me it plainly appears, That in the early times of all Religions, when Nations were yet barbarous and savage, there was ever an Aptness or Tendency towards the dark part of Superstition, which among many other Horrors produc'd that of *human Sacrifice*. Something of this nature might possibly be deduc'd even from † Holy Writ. And

* VOL. I. *pag.* 237.

† Gen. chap. xxii. ver. 1, 2, &c. and Judg. chap. xi. ver. 30, 31, *&c.*

These Places relating to ABRAHAM and JEPHTHAH, are cited only with respect to the Notion which these Primitive Warriors may be said to have entertain'd concerning this horrid Enormity, so common among the Inhabitants of *the Palestine* and other neighbouring Nations. It appears that even the elder of these *Hebrew* Princes was under no extreme Surprize on this trying Revelation. Nor did he think of expostulating, in the least, on this occasion; when at another time he cou'd be so importunate for the Pardon of an inhospitable, murderous, impious and incestuous City; *Gen.* xviii. 23, *&c.* See *Marsham*'s Citations, *pag.* 76, 77. *Ex istis satius est colligere hanc* Abrahami *Tentationem non fuisse* καινουργημένην πρᾶξιν, *actionem innovatam; non recens excogitatam, sed ad pristinos Cananæorum mores designatam.* See the learned CAPEL's Dissertation upon JEPHTHAH; "*Ex hujus voti Lege* (Lev. xxvii. ver. 28, "29.) JEPHTE *Filiam omnino videtur immolasse, hoc* "*est, morte affeciisse,* & executus est in eâ votum quod ipse "voverat, *Jud.* xi. 39."

in

in other Hiſtorys we are inform'd of it more at large. Ch. 3.

EVERY one knows how great a Part of the old *Heathen* Worſhip conſiſted in *Play*, *Poetry*, and *Dance*. And tho ſome of the more melancholy and ſuperſtitious Votarys might approach the Shrines of their DIVINITYS with mean *Grimaces*, *Crouchings*, and other *fawning* Actions, betraying the low Thoughts they had of the Divine Nature; yet 'tis well known, that in thoſe times the *illiberal* * *ſycophantick* manner of Devotion was by the wiſer ſort contemn'd, and oft ſuſpected, † as knaviſh and indirect.

* See VOL. I. *pag.* 35.

† ——*Non tu prece poſcis* emaci, *&c.*
Haud cuivis promptum eſt, murmurque humileſque *ſuſurros,*
Tollere de Templis.——
De JOVE *quid ſentis? Eſtne, ut præponere cures*
Hunc cuinam? ——
——*Quâ tu* mercede *Deorum*
Emeris auriculas?——
O curvæ in terris animæ, & cæleſtium inanes!
Quid juvat hoc, Templis noſtros *immittere* mores,
Et bona Diis ex hâc ſcelerata ducere pulpâ?
Perſ. Sat. ii. ver. 3.
Non eſt meum, ſi mugiat Africis
Malus procellis, ad miſeras preces
Decurrere.——
Hor. lib. iii. Od. 29. ver. 57.

† See VOL. I. *pag.* 133. And above, *pag.* 79. in the Notes,

Misc. 2.

How different an Air and Aspect the good and virtuous were presum'd to carry with them to the Temple, let PLUTARCH singly, instead of many others, witness, in his excellent Treatise of * *Superstition*;

* Ὦ βάρβαρ' ἐξευρόντες Ἕλληνες κατὰ τῆ δεισιδαιμονία, πτηλώσεις, καταβορβορώσεις, σαββατισμὰς, ῥίψεις ἐπὶ πρόσωπον διοχλὰς, προσκυνήσεις, ἀλλοκότους προσκυνήσεις, &c. †

" *O wretched* GREEKS! (says he, speaking to his then " declining Countrymen) *who in a way of Superstition run* " *so easily into the Relish of barbarous Nations, and bring* " *into Religion that frightful Mein of sordid and vilifying* " *Devotion, ill-favour'd Humiliation and Contrition, abject* " *Looks and Countenances, Consternations, Prostrations, Dis-* " *figurations, and, in the Act of Worship, Distortions, con-* " *strain'd and painful Postures of the Body, wry Faces, beg-* " *gerly Tones, Mumpings, Grimaces, Cringings, and the rest* " *of this kind——— A shame indeed to us* Grecians!—— " *For to us, we know, 'tis prescrib'd from of old by our pe-* " *culiar Laws concerning Musick, and the publick* Chorus's, " *that we shou'd perform in the handsomest manner, and* " *with a* just *and* manly Countenance, *avoiding those Gri-* " *maces and Contortions of which some Singers contract a* " *Habit. And shall we not in the more immediate Worship* " *of the* DEITY *preserve this* liberal Air *and* manly Ap- " pearance? *Or, on the contrary, whilst we are nicely ob-* " *servant of other Forms and Decencys in the Temple, shall* " *we neglect this greater Decency in Voice, Words, and Man-* " *ners; and with vile Cries, Fawnings, and prostitute Beha-* " *viour, betray the natural Dignity and Majesty of that Divine* " *Religion and National Worship deliver'd down to us by our* " *Forefathers, and purg'd from every thing of a barbarous* " *and savage kind?*"

What PLUTARCH mentions here, of the *just Countenance* or *liberal Air*, the σῶμα δίκαιον, of the Musical Performer, is agreeably illustrated in his ALCIBIADES. 'Twas that heroick Youth, who, as appears by this Historian, first gave occasion to the ATHENIANS of the higher Rank wholly to abandon the use of *Flutes*; which had before been

† Plutarchi Oper. T. II. *pag.* 166. Ed. Fran.

perſtition; and in another againſt the *Epi-* Ch. 3.
curean Atheiſm, where it will plainly enough

been highly in favour with them. The Reaſon given, was "*the illiberal Air* which attended ſuch Performers, and *the* "*unmanly Diſfiguration* of their Looks and Countenance, "which this Piping-work produc'd." As for the real Figure or Plight of the *ſuperſtitious Mind*, our Author thus deſcribes it: "*Gladly wou'd the poor comfortleſs Mind, by* "*whiles, keep Feſtival and rejoice: But ſuch as its Reli-* "*gion is, there can be no free Mirth or Joy belonging to it.* "*Publick Thankſgivings are but private Mournings. Sighs* "*and Sorrows accompany its Praiſes. Fears and Horrors* "*corrupt its beſt Affections. When it aſſumes the outward* "*Ornaments of beſt Apparel for the Temple, it even then* "*ſtrikes Melancholy, and appears in Paleneſs and ghaſtly* "*Looks. While it worſhips, it trembles. It ſends up Vows* "*in faint and feeble Voices, with eager Hopes, Deſires, and* "*Paſſions, diſcoverable in the whole Diſorder of the outward* "*Frame: and, in the main, it evinces plainly by Practice,* "*that the Notion of* PYTHAGORAS *was but vain, who* "*dar'd aſſert,* That we were then in the beſt State, and "carry'd our moſt becoming Looks with us, when we ap-"proach'd the Gods. *For then, above all other Seaſons, are* "*the Superſtitious found in the moſt abject miſerable State of* "*Mind, and with the meaneſt Preſence and Behaviour;* "*approaching the Sacred Shrines of the Divine Powers in the* "*ſame manner as they wou'd the Dens of Bears or Lions,* "*the Caves of Baſilisks or Dragons, or other hideous Receſ-* "*ſes of wild Beaſts or raging Monſters. To me therefore it* "*appears wonderful, that we ſhou'd arraign Atheiſm as* "*impious; whilſt Superſtition eſcapes the Charge. Shall he* "*who holds there are no Divine Powers, be eſteem'd im-* "*pious; and ſhall not he be eſteem'd far more impious, who* "*holds the Divine Beings ſuch in their Nature as the Super-* "*ſtitious believe and repreſent? For my own part, I had* "*rather Men ſhou'd ſay of me,* &c." See VOL. I. *pag.* 41. in the Notes. Nothing can be more remarkable than what our Author ſays again, a little below. † "*The* Atheiſt "*believes there is no Deity; the* Religioniſt, *or ſuperſtitious* "*Believer, wiſhes there were none. If he believes, 'tis a-* "*gainſt his Will: miſtruſt he dares not, nor call his Thought* "*in queſtion. But cou'd he with Security, at once, throw* "*off*

† Ibid. 170.

Misc. 2. enough appear * what a ſhare GOOD HUMOUR had in that which the politer Antients eſteem'd as *Piety*, and true *Religion*.

" *off that oppreſſive Fear, which like the Rock of* TANTALUS *impends, and preſſes over him, he wou'd with* " *equal Joy ſpurn his inſlaving Thought, and embrace the* " *Atheiſt's State and Opinion as his happieſt Deliverance.* " *Atheiſts are free of Superſtition, but the Superſtitious are* " *ever* willing Atheiſts, *tho impotent in their Thought, and* " *unable to believe of the Divine Being as they gladly wou'd.* " Νυνὶ δὲ τῷ μὲ Ἀθέῳ δεισιδαιμονίας ἀδὲν μέτεσιν ὁ δὲ " δεισιδαίμων τῇ προαιρέσει ἄθεος ὢν, ἀσθενέστερός ἐσιν ἢ " τὸ δοξάζειν περὶ θεῶν ὃ βούλεται." See VOL. I. *pag.* 35, 36, 40, 41.

* Where ſpeaking of *Religion*, as it ſtood in the Heathen Church, and in his own time; he confeſſes, " That as to the " vulgar *Diſpoſition*, there was no Remedy. Many even of " the better ſort wou'd be found, of courſe, to intermix with " their Veneration and Eſteem ſomething of *Terror* or *Fear* " in their religious Worſhip, which might give it perhaps the " Character of SUPERSTITION: But that this Evil " was a thouſand times over-balanc'd by the Satisfaction, " Hope, Joy, and Delight which attended religious Worſhip. " This, ſays he, is plain and evident from the moſt demon- " ſtrable Teſtimonys. For neither the Societys, or Publick " Meetings in the Temples, nor the Feſtivals themſelves, nor " any other diverting Partys, Sights, or Entertainments, are " more delightful or rejoicing than what we our-ſelves be- " hold, and act in the Divine Worſhip, and in the Holy Sa- " crifices and Myſterys which belong to it. Our Diſpoſition " and Temper is not, on this occaſion, as if we were in the " Preſence of worldly Potentates, dread Sovereigns, and de- " ſpotick Princes. Nor are we here found meanly humbling " our-ſelves, crouching in Fear and Awe, and full of Anxie- " ty and Confuſion, as wou'd be natural to us in ſuch a Caſe. " But where *the Divinity* is eſteem'd the *neareſt*, and moſt " *immediately preſent*, there Horrors and Amazements are " the furtheſt baniſh'd; there the Heart, we find, gives freeſt " way to Pleaſure, to Entertainment, to Play, Mirth, Hu- " mour, and Diverſion; and this even to an Exceſs."

BUT

BUT NOW, methinks, I have been ſufficiently *grave* and *ſerious*, in defenſe of what is directly contrary to Seriouſneſs and Gravity. I have very *ſolemnly* pleaded for *Gaity* and GOOD HUMOUR: I have declaim'd againſt *Pedantry* in learned Language, and oppos'd *Formality* in Form. I now find my-ſelf ſomewhat impatient to get looſe from the Conſtraint of *Method*: And I pretend lawfully to exerciſe the Privilege which I have aſſerted, of rambling from Subject to Subject, from Style to Style, in my MISCELLANEOUS manner, according to my preſent Profeſſion and Character.

I MAY, in the mean while, be cenſur'd probably for paſſing over my *Third* Head. But the methodical Reader, if he be ſcrupulous about it, may content himſelf with looking back: And if poſſibly he can pick it out of my *Second*, he will forgive this Anticipation, in a Writing which is govern'd leſs by Form than Humour. I had indeed reſolv'd with my-ſelf to make a large Collection of Paſſages from our moſt eminent and learned Divines, in order to have ſet forth this *Latter* Head of my Chapter; and by better Authority than my own to have evinc'd, "That we "had in the main *a good-humour'd Reli-*
"gion."

Misc. 2. "*gion.*" But after considering a little while, I came to this short Issue with myself: "That it was better not to cite *at* "*all*, than to cite *partially*." Now if I cited *fairly* what was said as well on the melancholy as the chearful side of our Religion, the Matter, I found, wou'd be pretty doubtfully balanc'd: And the Result at last wou'd be this; "That, generally "speaking, as oft as a Divine was in good "Humour, we shou'd find RELIGION "*the sweetest* and *best-humour'd* thing in "Nature: But at other times (and *that*, "pretty often) we shou'd find a very dif-"ferent Face of Matters."

THUS are we alternately exalted and humbled, chear'd and dejected, according as our spiritual * Director is himself influenc'd: And this, peradventure, for our Edification and Advantage; "That by "these Contrarietys and Changes we may "be render'd more supple and compliant." If we are very *low*, and *down*; we are *taken up*. If we are *up*, and *high*; we are *taken down*.——This is *Discipline*. This is *Authority* and *Command*. ——Did Religion carry constantly *one and the same* Face, and were it always represented to us *alike* in every respect; we might perhaps be over-bold, and make Acquaintance with it, in

* *Supra*, pag. 39.

too

too familiar a manner: We might think our-ſelves fully knowing in it, and aſſur'd of its true *Character* and *Genius*. From whence perhaps we might become more refractory towards the Ghoſtly Teachers of it, and be apt to ſubmit our-ſelves the leſs to thoſe who, by Appointment and Authority, repreſent it to us, in ſuch Lights, as they eſteem moſt proper and convenient. Ch. 3.

I SHALL therefore not only conclude *abruptly*, but even *ſceptically* on this my *laſt* Head: referring my Reader to what has been ſaid already, on my preceding Heads, for the bare probability "of our "having, in the main, a *witty* and *good-* "*humour'd* RELIGION."

THIS, however, I may preſume to aſſert; That there are undoubtedly ſome *Countenances* or *Aſpects* of our Religion, which are *humorous* and *pleaſant* in themſelves; and that the ſadder Repreſentations of it are many times ſo *over*-ſad and *diſmal*, that they are apt to excite a very contrary Paſſion to what is intended by the Repreſenters.

MISCEL-

MISCELLANY III.

CHAP. I.

Further Remarks on the Author of the Treatiſes.——*His Order and Deſign.*——*His Remarks on the* SUCCESSION *of* Wit, *and* Progreſs of Letters, *and* Philoſophy.——*Of Words, Relations, Affections.*——*Country-Men and Country.*——*Old* ENGLAND.——*Patriots of the Soil.*——Virtuoſi, *and* Philoſophers.——*A* TASTE.

HAVING already aſſerted my Privilege, as a MISCELLANEOUS or ESSAY-*Writer* of the modern Eſtabliſhment; to write on every Subject, and in every Method, as I fanſy; to uſe Order, or lay it aſide, as I think fit; and to treat of *Order* and *Method* in other Works, tho free perhaps and unconfin'd as to my own: I ſhall preſume, in this place,

to

to consider the present Method and Order of my Author's Treatises, as in this *joint*-Edition they are rang'd. Ch. 1.

NOTWITHSTANDING the high Airs of SCEPTICISM which our Author assumes in his first Piece; I cannot, after all, but imagine that even there he proves himself, at the bottom, *a real* DOGMATIST, and shews plainly that he has his private *Opinion*, *Belief*, or *Faith*, as strong as any *Devotee* or *Religionist* of 'em all. Tho he affects perhaps to strike at other Hypotheses and Schemes; he has something of his own still in reserve, and holds a certain *Plan* or *System* peculiar to himself, or such, at least, in which he has at present but few Companions or Followers.

ON this account I look upon his Management to have been much after the rate of some *ambitious* ARCHITECT; who being call'd perhaps to prop a Roof, redress a leaning Wall, or add to some particular Apartment, is not contented with this small Specimen of his Mastership: but pretending to demonstrate the Un-serviceableness and Inconvenience of the *old* Fabrick, forms the Design of a *new* Building, and longs to shew his Skill in the principal Parts of Architecture and Mechanicks.

Misc. 3.

'TIS certain that in matters of Learning and Philosophy, the Practice of *pulling down* is far pleasanter, and affords more Entertainment, than that of *building* and *setting up*. Many have succeeded, to a miracle, in the first, who have miserably fail'd in the latter of these Attempts. We may find a thousand Engineers, who can *sap*, *undermine*, and *blow up*, with admirable Dexterity, for one single-one, who can *build* a Fort, or lay the Plat-form of a Citadel. And tho Compassion in *real* War may make the ruinous Practice less delightful, 'tis certain that in the *literate* warring-World, the springing of Mines, the blowing up of Towers, Bastions, and Ramparts of PHILOSOPHY, with *Systems*, *Hypotheses*, *Opinions*, and *Doctrines* into the Air, is a Spectacle of all other the most naturally rejoicing.

OUR Author, we suppose, might have done well to consider this. We have fairly conducted him thro' his *first* and *second* LETTER, and have brought him, as we see here, into his *third* Piece. He has hitherto, methinks, kept up his *sapping* Method, and *unravelling* Humour, with tolerable good Grace. He has given only some few, and very slender * Hints of going further,

* *Viz.* In *the Letter of Enthusiasm*, which makes Treatise I. See VOL. I. *pag.* 41, 43, 44, 49. at the end.——

And

ther, or attempting to erect any Scheme or Model, which may discover his Pretence to a real *Architect*-Capacity. Even in this his *Third* Piece he carrys with him the same *sceptical* Mein: and what he offers by way of *Project* or *Hypothesis*, is very faint, hardly spoken aloud; but mutter'd to himself, in a kind of dubious Whisper, or feign'd SOLILOQUY. What he discovers of *Form* and *Method*, is indeed so accompany'd with the random *Miscellaneous* Air, that it may pass for Raillery, rather than good Earnest. 'Tis in his following * Treatise that he discovers himself openly, as a plain *Dogmatist*, a *Formalist*, and *Man of Method*; with his Hypotheses tack'd to him, and his Opinions so close-sticking, as wou'd force one to call to mind the Figure of some precise and strait-lac'd Professor in a University. Ch. I.

WHAT may be justly pleaded in his behalf, when we come in company with

And 54. concerning the *previous Knowledg.*——So again, Treatise II. VOL. I. *pag.* 81, and 116. ——And again, Treatise III. VOL. I. *pag.* 294, 295, 297. where the INQUIRY is propos'd, and the System and Genealogy of the *Affections* previously treated; with an Apology (*pag.* 312.) for the *examining Practice*, and seeming Pedantry of the Method.——And afterwards the Apology for Treatise IV. in Treatise V. VOL. II. *pag.* 263, 264. Concerning this Series and Dependency of these joint Treatises, see more particularly below, *pag.* 189, 190, 191, 284, &c.

* *Viz.* Treatise V. The INQUIRY concerning Virtue, VOL. II.

Misc. 3. him, to *inquire* into such solemn and profound Subjects, seems very doubtful. Mean while, as his Affairs stand hitherto in this his Treatise of *Advice*, I shall be contented to yoke with him, and proceed, in my *miscellaneous* Manner, to give my ADVICE also to Men of Note; whether they are *Authors* or *Politicians*, *Virtuosi* or *Fine-Gentlemen*; comprehending *Him*, the said Author, as one of the Number of the Advis'd, and *My-self* too (if occasion be) after his own example of *Self-Admonition* and *private Address*.

BUT FIRST as to our Author's Dissertation in this * *third* Treatise, where his Reflections upon *Authors* in general, and *the Rise and Progress of Arts*, make the Inlet or Introduction to his *Philosophy*; we may observe, That it is not without some appearance of Reason that he has advanc'd this Method. It must be acknowledg'd, that tho, in the earliest times, there may have been *divine* Men of a transcending Genius, who have given Laws both in Religion and Government, to the great Advantage and Improvement of Mankind; yet PHILOSOPHY it-self, as a *Science* and known *Profession* worthy of that name, cannot with any probability be suppos'd to have risen (as our Author shews) till other

* VOL. I. *pag.* 236, 7, 8, 9, &c.

Arts

Arts had been rais'd, and, in a certain pro- Ch. 1.
portion, advanc'd before it. As this was of
the greateſt Dignity and Weight, ſo it came
laſt into Form. It was *long* clearing it-ſelf
from the affected Dreſs of *Sophiſts*, or En-
thuſiaſtick Air of *Poets*; and appear'd *late*
in its genuine, ſimple, and juſt Beauty.

THE Reader perhaps may juſtly excuſe our Author for having * in this place ſo over-loaded his Margin with thoſe weighty Authoritys and antient Citations, when he knows that there are many grave Profeſſors in Humanity and Letters among the Moderns, who are puzzled in this Search, and write both repugnantly to one another, and to the plain and *natural* Evidence of the Caſe. The real *Lineage* and SUCCESSION *of Wit*, is indeed plainly founded in *Nature:* as our Author has endeavour'd to make appear both from *Hiſtory* and *Fact*. The GREEK *Nation*, as it is *Original* to us, in reſpect to theſe polite *Arts* and *Sciences*, ſo it was in reality *original to it-ſelf*. For whether the EGYPTIANS, PHENICIANS, THRACIANS, or BARBARIANS of any *kind*, may have hit fortunately on *this* or *that* particular Invention, either in Agriculture, Building, Navigation, or Letters; which-ever may have introduc'd *this* Rite of Worſhip, *this* Title of a Deity, *this* or *that* Inſtrument of Mu-

* *Viz.* VOL. I. *pag.* 242, &c.

Misc. 3. sick, *this* or *that* Festival, Game, or Dance, (for on this matter there are high Debates among the Learned) 'tis evident, beyond a doubt, that the *Arts* and *Sciences* were form'd in GREECE it-self. 'Twas there that *Musick*, *Poetry*, and the rest came to receive some kind of shape, and be distinguish'd into their several Orders and Degrees. Whatever flouriſh'd, or was rais'd to any degree of Correctness, or real Perfection in the kind, was by means of GREECE alone, and in the hand of that sole polite, most civiliz'd, and accomplish'd Nation.

NOR can this appear strange, when we consider the fortunate Constitution of that People. For tho compos'd of different Nations, distinct in Laws and Governments, divided by Seas and Continents, dispers'd in distant Islands; yet being originally of the same Extract, united by one single Language, and animated by that social, publick and *free* Spirit, which notwithstanding the Animosity of their several warring States, induc'd them to erect such heroick Congresses and Powers as those which constituted the AMPHICTONIAN *Councils*, the OLYMPICK, ISTHMIAN, and other *Games*; they cou'd not but naturally poliſh and refine each other. 'Twas thus they brought their beautiful and comprehensive Language to a just *Standard*, leaving

leaving only ſuch Variety in the Dialects as render'd their Poetry, in particular, ſo much the more agreeable. The *Standard* was in the ſame proportion carry'd into other *Arts*. The *Secretion* was made. The ſeveral *Species* found, and ſet apart. The Performers and Maſters in every kind, honour'd and admir'd. And, laſt of all, even CRITICKS themſelves acknowledg'd and receiv'd as *Maſters* over all the reſt. From *Muſick*, *Poetry*, *Rhetorick*, down to the ſimple Proſe of *Hiſtory*, thro' all the plaſtick Arts of *Sculpture*, *Statuary*, *Painting*, *Architecture*, and the reſt; every thing *Muſe-like*, graceful and exquiſite, was rewarded with the higheſt Honours, and carry'd on with the utmoſt Ardor and Emulation. Thus GREECE, tho ſhe *exported* Arts to other Nations, had properly for her own ſhare no *Import* of the kind. The utmoſt which cou'd be nam'd, wou'd amount to no more than raw *Materials*, of a rude and barbarous form. And thus the Nation was evidently *Original* in Art; and with them every noble Study and Science was (as the great Maſter, ſo often cited by our Author, ſays of certain kinds of Poetry) * *ſelf-*

Ch. 1.

* Αὐτοχηδιαστική. VOL. I. *pag.* 244. 'Tis in this ſenſe of the *natural* Production, and *Self*-Formation of the Arts, in this *Free* State of antient GREECE, that the ſame great Maſter uſes this Word a little before, in the ſame Chapter of his Poeticks, (*viz.* the 4th) ſpeaking in general of the Poets: Κατὰ μικρὸν προάγοντες, ἐγέννησαν τῷ ποιήσιν, ἐκ τῆς αὐτοχηδιασμάτων. And preſently after, Λέξεως δὲ γενομένης, αὐτὴ ἡ Φύσις τὸ οἰκεῖον μέτρον ἔυρε.

Misc. 3. *form'd*, wrought out of Nature, and drawn from the necessary Operation and Course of things, working, as it were, of their own accord, and proper inclination. Now according to this *natural* Growth of Arts, peculiar to GREECE, it wou'd necessarily happen; That at the beginning, when the Force of Language came to be first prov'd; when the admiring World made their first *Judgment*, and essay'd their *Taste* in the Elegancys of this sort; the *Lofty*, the *Sublime*, the *Astonishing* and *Amazing* wou'd be the most in fashion, and prefer'd. *Metaphorical* Speech, Multiplicity of *Figures* and *high*-sounding Words wou'd naturally prevail. Tho in the Commonwealth it-self, and in the Affairs of Government, Men were us'd originally to plain and direct Speech; yet when Speaking became *an Art*, and was taught by Sophists, and other pretended Masters, the *high-poetick*, and the *figurative* Way began to prevail, even at the Bar, and in the Publick Assemblys: Insomuch that the Grand-Master, in the * above-cited part of his *Rhetoricks*, where he extols the Tragick Poet EURIPIDES, upbraids the Rhetoricians of his own Age, who retain'd that very bombastick Style, which even *Poets*, and those too of the tragick kind, had already thrown off, or at least considerably

* VOL. I. *pag.* 245. in the Notes.

miti-

mitigated. But the *Taſte* of GREECE was now poliſhing. A better Judgment was ſoon form'd, when a DEMOSTHENES was heard, and had found ſucceſs. The People themſelves (as our Author has ſhewn) came now to reform their COMEDY and familiar Manner, after TRAGEDY, and the higher Style, had been brought to its perfection under the laſt hand of an EURIPIDES. And now in all the principal Works of *Ingenuity* and *Art*, SIMPLICITY and NATURE began chiefly to be ſought: And this was the TASTE which laſted thro' ſo many Ages, till the Ruin of all things, under a Univerſal Monarchy. Ch. I.

IF the Reader ſhou'd peradventure be led by his Curioſity to ſeek ſome kind of Compariſon between this antient *Growth* of TASTE, and that which we have experienc'd in modern days, and within our own Nation; he may look back to the *Speeches* of our Anceſtors in Parliament. He will find 'em generally ſpeaking, to have been very ſhort and plain, but coarſe, and what we properly call *home-ſpun*; till *Learning* came in vogue, and *Science* was known amongſt us. When our Princes and Senators became Scholars, they ſpoke *ſcholaſtically*. And the *pedantick Style* was prevalent, from the firſt Dawn of Letters, about the Age of the Reformation, till long

Misc. 3. long afterwards. Witneſs the beſt written Diſcourſes, the admir'd Speeches, Orations, or Sermons, thro' ſeveral Reigns, down to theſe latter, which we compute within the preſent Age. 'Twill undoubtedly be found, That till very late days, the Faſhion of ſpeaking, and the Turn of Wit, was after the *figurative* and *florid* Manner. Nothing was ſo acceptable as the high-ſounding Phraſe, the far-fetch'd Compariſon, the capricious Point, and Play of Words; and nothing ſo deſpicable as what was merely of the plain or natural kind. So that it muſt either be confeſs'd, that in reſpect of the preceding Age, we are fallen very low in TASTE; or that, if we are in reality improv'd, the *natural* and *ſimple* Manner which *conceals* and *covers* ART, is the moſt truly *artful*, and of the genteeleſt, trueſt, and beſt-ſtudy'd Taſte: as has * above been treated more at large.

NOW, THEREFORE, as to our Author's PHILOSOPHY it-ſelf, as it lies conceal'd in † *this* Treatiſe, but more profeſs'd and formal in his ‡ *next*; we ſhall proceed gradually according to his own Method: ſince it becomes not one who

* Page 21. and VOL. I. *pag.* 257, 258.

† Viz. *Soliloquy*, or *Advice to an Author:* Treatiſe III. VOL. I.

‡ Viz. INQUIRY, *&c.* Treatiſe IV. VOL. II.

has

has undertaken the part of his airy Aſſiſ- Ch. I.
tant and humorous *Paraphraſt*, to enter ſud-
denly, without good preparation, into his *dry* Reaſonings and *moral* Reſearches about the *ſocial Paſſions* and *natural Affections*, of which he is ſuch a punctilious *Examiner*.

OF all human Affections, the nobleſt and moſt becoming human Nature, is that of LOVE *to one's Country*. This, perhaps, will eaſily be allow'd by all Men, who have *really* a COUNTRY, and are of the number of thoſe who may be call'd * A PEOPLE, as enjoying the Happineſs of a real Conſtitution and Polity, by which they are *free* and *independent*. There are few ſuch *Country-men* or *Free-men* ſo degenerate, as *directly* to diſcountenance or condemn this Paſſion of Love to their Community and national Brotherhood. The *indirect* Manner of oppoſing this Principle, is the moſt uſual. We hear it commonly, as a Complaint, "That there is little of "this LOVE extant in the World." From whence 'tis haſtily concluded, "That there "is little or nothing of *friendly* or *ſocial*

* A Multitude held together by Force, tho under one and the ſame Head, is not properly united: Nor does ſuch a Body make *a People*. 'Tis the ſocial Ligue, Confederacy, and mutual Conſent, founded in ſome common Good or Intereſt, which joins the Members of a Community, and makes a People ONE. Abſolute Power annuls *the Publick*: And where there is no *Publick*, or *Conſtitution*, there is in reality no *Mother*-COUNTRY, or NATION. See VOL. I. *pag.* 105, 6, 7.

"*Affection*

Misc. 3. " *Affection* inherent in our *Nature*, or pro-
" per to our *Species*." 'Tis however apparent, That there is scarce a Creature of human Kind, who is not possess'd at least with some inferior degree or meaner sort of this *natural Affection to a Country*.

* *Nescio quâ Natale Solum dulcedine captos*
Ducit.——

'TIS a wretched Aspect of Humanity which we figure to our-selves, when we wou'd endeavour to resolve the very Essence and Foundation of this generous Passion into a Relation to mere Clay and Dust, exclusively of any thing *sensible*, *intelligent*, or *moral*. 'Tis, I must own, on certain † *Relations*, or respective *Proportions*, that all natural Affection does in some measure depend. And in this View it cannot, I confess, be deny'd, that we have each of us a certain Relation to the mere *Earth* it-self, the very Mould or Surface of that *Planet*, in which, with other Animals of various sorts, We (poor Reptiles!) were also bred and nourish'd. But had it happen'd to one of us *British*-Men to have been born at *Sea*, cou'd we not therefore properly be call'd *British*-Men? Cou'd we be allow'd *Country-Men* of no sort, as having no dis-

* Ovid. Pont. Lib. i. Eleg. iii. ver. 35.
† Τὰ Καθήκοντα ταῖς χώραις ἀξιμελέτητα.

tinct

tinct relation to any certain *Soil* or *Re-* Ch. 1.
gion; no original Neighbourhood but with the watry Inhabitants and Sea-Monsters? Surely, if we were born of *lawful* Parents, *lawfully* employ'd, and under the Protection of *Law*; wherever they might be then detain'd, to whatever Colonys sent, or whither-soever driven by any Accident, or in Expeditions or Adventures in the Publick Service, or that of Mankind, we shou'd still find we had *a Home*, and *Country*, ready to lay claim to us. We shou'd be oblig'd still to consider our-selves as *Fellow-Citizens*, and might be allow'd to love our *Country* or *Nation* as honestly and heartily as the most inland Inhabitant or Native of the Soil. Our *political* and *social* Capacity wou'd undoubtedly come in view, and be acknowledg'd full as natural and essential in our Species, as the *parental* and *filial* kind, which gives rise to what we peculiarly call *natural Affection*. Or supposing that both our Birth and Parents had been unknown, and that in this respect we were in a manner younger Brothers in Society to the rest of Mankind; yet from our Nurture and Education we shou'd surely espouse some *Country* or other; and joyfully embracing the Protection of a Magistracy, shou'd of necessity and by force of Nature join our-selves to the general Society of Mankind, and those in particular, with whom we had enter'd into a

nearer

Misc. 3. nearer Communication of Benefits, and closer Sympathy of Affections. It may therefore be esteem'd no better than a mean Subterfuge of narrow Minds, to assign this *natural Passion* for *Society* and *a Country*, to such a Relation as that of a mere *Fungus* or common *Excrescence*, to its *Parent-Mould*, or nursing *Dung-hill*.

THE RELATION of *Country-man*, if it be allow'd any thing at all, must imply something *moral* and *social*. The Notion it-self pre-supposes a naturally *civil* and *political* State of Mankind, and has reference to that particular part of Society, to which we owe our chief Advantages as *Men*, and rational Creatures, such as are * *naturally* and *necessarily* united for each other's Happiness and Support, and for the highest of all Happinesses and Enjoyments; "The "Intercourse of *Minds*, the free Use of "our *Reason*, and the Exercise of mutual "Love and *Friendship*."

AN ingenious Physician among the Moderns, having in view the natural Dependency of the *vegetable* and *animal* Kinds on their *common Mother*-EARTH, and observing that both the one and the other draw from her their continual Sustenance, (some rooted and fix'd down to their first

* VOL. I. *p.* 109, &c. and VOL. II. *p.* 310, &c.

abodes,

abodes, others unconfin'd, and wandring from place to place to ſuck their Nouriſhment:) He accordingly, as I remember, ſtyles this latter animal-Race, *her releas'd Sons*; *Filios Terræ emancipatos.* Now if this be our only way of reckoning for Mankind, we may call our-ſelves indeed, *The Sons of* EARTH, *at large*; but not of *any particular* SOIL, or *Diſtrict.* The Diviſion of Climates and Regions is fantaſtick and artificial: much more the Limits of particular Countrys, Citys or Provinces. Our *Natale Solum*, or Mother-Earth, muſt by this account be the *real* GLOBE it-ſelf which bears us, and in reſpect of which we muſt allow the common *Animals*, and even the *Plants* of all degrees, to claim an equal *Brotherhood* with us, under this common PARENT. Ch. I.

ACCORDING to this Calculation we muſt of neceſſity carry our *Relation* as far as to the whole material World or Univerſe; where alone it can prove compleat. But for the particular Diſtrict or Tract of Earth, which in a vulgar ſenſe we call *our* COUNTRY, however bounded or geographically divided, we can never, at this rate, frame any accountable *Relation* to it, nor conſequently aſſign any *natural* or *proper Affection* towards it.

IF unhappily a Man had been born either at an *Inn*, or in ſome dirty *Village*; he

Misc. 3. wou'd hardly, I think, circumſcribe himſelf ſo narrowly as to accept a Denomination or *Character* from thoſe neareſt Appendices, or local Circumſtances of his Nativity. So far ſhou'd one be from making the *Hamlet* or *Pariſh* to be characteriſtical in the Caſe, that hardly wou'd the *Shire* it-ſelf, or *County*, however rich or flouriſhing, be taken into the honorary Term or Appellation of *one's* COUNTRY.

" What, then, ſhall we preſume to call " *our* COUNTRY? Is it ENGLAND it-" ſelf? But what of SCOTLAND? " Is it therefore BRITAIN? But " what of *the other Iſlands*, the Northern " ORCADES, and the Southern JERSEY " and GUERNSEY? What of the *Plan-* " *tations*, and poor IRELAND?" —— Behold, here, a very dubious Circumſcription!

BUT what, after all, if there be a *Conqueſt* or *Captivity in the caſe?* a *Migration?* a national *Seceſſion*, or Abandonment of our native Seats for ſome other Soil or Climate? This has happen'd, we know, to our Forefathers. And as great and powerful a People as we have been of late, and have ever ſhewn our-ſelves under the influence of *free* Councils, and a tolerable *Miniſtry*; ſhou'd we relapſe again into ſlaviſh Principles, or be *adminiſter'd* long under ſuch Heads as having no

no Thought of Liberty for themſelves, can have much leſs for EUROPE or their *Neighbours*; we may at laſt feel a War at home, become the *Seat* of it, and in the end *a Conqueſt*. We might then gladly embrace the hard Condition of our Predeceſſors, and exchange our beloved native *Soil* for that of ſome remote and uninhabited part of the World. Now ſhou'd this poſſibly be our Fate; ſhou'd ſome conſiderable Colony or Body be form'd afterwards out of our Remains, or meet, as it were by Miracle, in ſome diſtant Climate; wou'd there be, for the future, no *Engliſh-man* remaining? No common Bond of Alliance and Friendſhip, by which we cou'd ſtill call *Country-men*, as before? How came we, I pray, by our antient name of *Engliſh-men?* Did it not travel with us over *Land* and *Sea?* Did we not, indeed, bring it with us heretofore from as far as the remoter Parts of GERMANY to this Iſland? Ch. 1.

I MUST confeſs, I have been apt ſometimes to be very angry with our Language, for having deny'd us the uſe of the word PATRIA, and afforded us no other name to expreſs our *native Community*, than that of *Country*; which already bore * two different Significations, abſtracted

* *Rus & Regio.* In French *Campagne & Païs.*

Misc. 3. from Mankind or Society. Reigning words are many times of such force, as to influence us considerably in our Apprehension of things. Whether it be from any such Cause as this, I know not: but certain it is, that in the Idea of a CIVIL *State* or NATION, we *English-men* are apt to mix somewhat more than ordinary gross and earthy. No People who ow'd so much to A CONSTITUTION, and so little to A SOIL or CLIMATE, were ever known so indifferent towards *one*, and so passionately fond of *the other*. One wou'd imagine from the common Discourse of our *Country-men*, that the finest Lands near the EUPHRATES, the BABYLONIAN or PERSIAN *Paradises*, the rich Plains of EGYPT, the *Grecian* TEMPE, the *Roman* CAMPANIA, LOMBARDY, PROVENCE, the *Spanish* ANDALUSIA, or the most delicious Tracts in the *Eastern* or *Western* INDIES, were contemptible Countrys in respect of OLD ENGLAND.

Now by the good leave of these worthy *Patriots of the Soil*, I must take the liberty to say, I think OLD ENGLAND to have been in every respect a very indifferent Country: and that *Late* ENGLAND, of an Age or two old, even since Queen BESS's days, is indeed very much mended for the better. We were, in the beginning of her Grandfather's Reign, under

der a ſort of *Poliſh* Nobility; and had no other Libertys, than what were in common to us with the then faſhionable Monarchys and *Gothick* Lordſhips of EUROPE. For *Religion*, indeed, we were highly fam'd, above all Nations; by being the moſt ſubject to our *Eccleſiaſticks* at home, and the beſt Tributarys and Servants to *the Holy See* abroad. Ch. 1.

I MUST go further yet, and own, that I think *Late* ENGLAND, ſince *the Revolution*, to be better ſtill than *Old* ENGLAND, by many degrees; and that, in the main, we make ſomewhat a better Figure in EUROPE, than we did a few Reigns before. But however our People may of late have flouriſh'd, our Name, or Credit have riſen; our Trade, and Navigation, our Manufactures, or our Huſbandry been improv'd; 'tis certain that our *Region*, *Climate*, and *Soil*, is, in its own nature, ſtill one and the ſame. And to whatever Politeneſs we may ſuppoſe ourſelves already arriv'd; we muſt confeſs, that we are the *lateſt barbarous*, the *laſt civiliz'd* or *poliſh'd* People of EUROPE. We muſt allow that our firſt Conqueſt by the ROMANS brought us out of a State hardly equal to the *Indian* Tribes; and that our laſt Conqueſt by the NORMANS brought us only into the capacity of receiving Arts and civil Accompliſhments

Misc. 3. from *abroad*. They came to us by degrees, from remote distances, at second or third hand; from other Courts, States, Academys, and foreign Nurserys of Wit and Manners.

NOTWITHSTANDING this, we have as over-weaning an Opinion of our-selves, as if we had a claim to be *Original* and *Earth-born*. As oft as we have chang'd Masters, and mix'd Races with our several successive Conquerors, we still pretend to be as *legitimate* and *genuine* Possessors of *our Soil*, as the antient ATHENIANS accounted themselves to have been of *theirs*. 'Tis remarkable however in that truly antient, wise, and witty People, That as fine Territorys and noble Countrys as they possess'd, as indisputable Masters and Superiors as they were in all Science, Wit, Politeness, and Manners; they were yet so far from a conceited, selfish, and ridiculous Contempt of others, that they were even, in a contrary Extreme, "Admirers "of whatever was in the least degree in- "genious or curious in *foreign* Nations." Their Great Men were constant *Travellers*. Their Legislators and Philosophers made their Voyages into EGYPT, pass'd into CHALDEA, and PERSIA; and fail'd not to visit most of the dispers'd *Grecian* Governments and Colonys thro' the Islands of the ÆGEAN, in ITALY, and on the Coasts

Coasts of ASIA and AFRICA. 'Twas mention'd as a Prodigy, in the case of a great Philosopher, tho known to have been always poor; "That he shou'd never have "travel'd, nor had ever gone out of "ATHENS for his Improvement." How modest a Reflection in those who were *themselves* ATHENIANS! Ch. I.

FOR our part, we neither care that * *Foreigners* shou'd travel to us, nor any of ours shou'd travel into *foreign* Countrys. Our best Policy and Breeding is, it seems,

* An ill Token of our being thorowly civiliz'd: since in the Judgment of the Polite and Wise, this inhospitable Disposition was ever reckon'd among the principal Marks of *Barbarism*. So STRABO, from other preceding Authors, κοινὸν μὲν εἶναι τοῖς βαρβάροις πᾶσιν ἔθος τὴν ΞΕΝΗΛΑΣΙΑΝ, L. xvii. p. 802.

The Ζεὺς Ξένιος of the Antients was one of the solemn *Characters* of Divinity: the peculiar *Attribute* of the supreme DEITY, benign to Mankind, and recommending universal Love, mutual Kindness, and Benignity between the remotest and most unlike of human Race. Thus their Divine Poet in Harmony with their Sacred Oracles, which were known frequently to confirm this Doctrine.

Ξεῖν', ἤ μοι θέμις ἔς', ἠδ' εἰ κακίων σέθεν ἔλθοι,
Ξεῖνον ἀτιμῆσαι· πρὸς γὰρ Διός εἰσιν ἅπαντες
Ξεῖνοι——————————ΟΔΥΣ. ξ.

Again,

——Οὐδέ τις ἄμμι βεβλῶν ἐπιμίσγεται ἄλλος·
Ἀλλ' ὅδε τις δύσηνος ἀλώμενος ἐνθάδ' ἱκάνει,
Τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διός εἰσιν ἅπαντες
Ξεῖνοι——————————ΟΔΥΣ. ζ.

And again,

Ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι·
Πάντας γὰρ φιλέεσκεν, ὁδῷ ἔπι οἰκία ναίων.
ΙΛΙΑΔ. ζ.

Misc. 3. seems, " To look abroad as little as possi-
" ble; contract our Views within the nar-
" rowest Compass; and despise all Know-
" ledg, Learning, or Manners, which are
" not of *a Home Growth.*" For hardly will the *Antients* themselves be regarded by those, who have so resolute a Contempt of what the politest *Moderns* of any Nation, besides their own, may have advanc'd in the way of *Literature*, *Politeness*, or PHILOSOPHY.

THIS Disposition of our *Country-men*, from whatever Causes it may possibly be deriv'd, is, I fear, a very prepossessing Circumstance against our Author; whose Design is to advance something *new*, or at least something *different* from what is commonly current in PHILOSOPHY and MORALS. To support this Design of his, he seems intent chiefly on this single Point; " To discover, how we may, to
" best advantage, form within our-selves
" what in the polite World is call'd *a Re-*
" *lish*, or *Good* TASTE."

See also Odyss. lib. iii. ver. 34, *&c.* and 67, *&c.* lib. iv. ver. 39, *&c.* and 60.

Such was antient *Heathen* CHARITY, and pious Duty towards *the Whole* of Mankind; both those of different *Nations*, and different *Worships*. See VOL. II. *pag.* 165, 166.

HE

HE begins, it's true, as near *home* as poſſible, and ſends us to the narroweſt of all Converſations, that of SOLILOQUY or *Self-diſcourſe*. But this Correſpondence, according to his Computation, is wholly impracticable, without a previous Commerce with the World: And the larger this Commerce is, the more practicable and improving the other, he thinks, is likely to prove. The Sources of this improving Art of *Self-correſpondence* he derives from the higheſt Politeneſs and Elegance of antient *Dialogue*, and *Debate*, in matters of Wit, Knowledg, and Ingenuity. And nothing, according to our Author, can ſo well revive this *ſelf-correſponding* Practice, as the ſame Search and Study of the higheſt Politeneſs in modern *Converſation*. For this, we muſt neceſſarily be at the pains of going further abroad than the Province we call HOME. And, by this Account, it appears that our Author has little hopes of being either reliſh'd or comprehended by any other of his Country-men, than thoſe who delight in the open and *free* Commerce of the World, and are rejoic'd to gather Views, and receive Light from every Quarter; in order to judg the beſt of what is perfect, and according to a juſt *Standard*, and true TASTE in every kind.

Misc. 3.

IT may be proper for us to remark in favour of our Author, that the sort of *Ridicule* or *Raillery*, which is apt to fall upon PHILOSOPHERS, is of the same kind with that which falls commonly on the VIRTUOSI, or refin'd *Wits* of the Age. In this latter general Denomination we include the real *fine Gentlemen*, the Lovers of *Art* and *Ingenuity*; such as have seen *the World*, and inform'd themselves of the *Manners* and *Customs* of the several Nations of EUROPE, search'd into their *Antiquitys*, and *Records*; consider'd their *Police*, *Laws*, and *Constitutions*; observ'd the Situation, Strength, and Ornaments of their *Citys*, their principal *Arts*, Studys, and Amusements; their *Architecture*, *Sculpture*, *Painting*, *Musick*, and their Taste in *Poetry*, *Learning*, *Language*, and *Conversation*.

HITHERTO there can lie no *Ridicule*, nor the least Scope for *Satirick Wit* or *Raillery*. But when we push this *Virtuoso*-CHARACTER a little further, and lead our polish'd Gentleman into more nice Researches; when from the view of *Mankind* and their Affairs, our speculative Genius, and minute Examiner of Nature's Works, proceeds with equal or perhaps superior Zeal in the Contemplation of the *Insect*-Life, the Conveniencys, Habitations

bitations and OEconomy of a Race of *Shell-Fish*; when he has erected *a Cabinet* in due form, and made it the real Pattern of his Mind, replete with the same Trash and Trumpery of correspondent empty Notions, and chimerical Conceits; he then indeed becomes the Subject of sufficient *Raillery*, and is made the *Jest* of common Conversations. Ch. I.

A WORSE thing than this happens commonly to these *inferior* VIRTUOSI. In seeking so earnestly for *Raritys*, they fall in love with RARITY *for Rareness-sake*. Now the greatest *Raritys* in the World are MONSTERS. So that the *Study* and *Relish* of these Gentlemen, thus assiduously imploy'd, becomes at last in reality *monstrous*: And their whole Delight is found to consist in selecting and contemplating whatever is most *monstrous*, disagreeing, out of the way, and to the least purpose of any thing in Nature.

IN PHILOSOPHY, Matters answer exactly to this *Virtuoso*-Scheme. Let us suppose a Man, who having this Resolution merely, how to employ his Understanding to the best purpose, considers "*Who* or "*What* he is; *Whence* he arose, or had "his Being; to what *End* he was design'd; "and to what Course of Action he is by "his natural Frame and Constitution de-

"stin'd:"

Misc. 3. "ſtin'd:" ſhou'd he *deſcend* on this account *into himſelf*, and examine his inward Powers and Facultys; or ſhou'd he *aſcend* beyond his own immediate Species, City, or Community, to diſcover and recognize his *higher Polity*, or *Community*, (that *common* and *univerſal-one*, of which he is born *a Member*;) nothing, ſurely, of this kind, cou'd reaſonably draw upon him the leaſt Contempt or Mockery. On the contrary, *the fineſt Gentleman* muſt after all be conſider'd but as an IDIOT, who talking much of the knowledg of *the World* and *Mankind*, has never ſo much as thought of the Study or Knowledg of *himſelf*, or of the Nature and Government of that *real Publick* and WORLD, from whence he holds his *Being*.

* *Quid ſumus, & quidnam victuri gignimur?*——

"*Where* are we? Under what *Roof?* Or "on board what *Veſſel?* Whither *bound?* "On what *Buſineſs?* Under whoſe *Pilot-* "*ſhip, Government*, or *Protection?*" are Queſtions which every ſenſible Man wou'd naturally ask, if he were on a ſudden tranſported into a new Scene of Life. 'Tis admirable, indeed, to conſider, That a Man ſhou'd have been long come into a

* Perſ. Sat. iii. ver. 67.

World,

World, carry'd his Reaſon and Senſe a- Ch. 1.
bout with him, and yet have never ſe-
riouſly ask'd himſelf this ſingle Queſtion, "WHERE *am I? or* WHAT?" but, on the contrary, ſhou'd proceed regularly to every *other* Study and Inquiry, poſtponing *this* alone, as the leaſt conſiderable; or leaving the Examination of it to *others*, commiſſion'd, as he ſuppoſes, to underſtand and think for him, upon this Head. To be bubbled, or put upon by any ſham-Advices in this Affair, is, it ſeems, of no conſequence! We take care to examine accurately, by our *own* Judgment, the Affairs of *other* People, and the Concerns of the World which leaſt belong to us: But what relates more immediately to *our-ſelves*, and is our chief SELF-*Intereſt*, we charitably leave to *others* to examine for us, and readily take up with the firſt Comers; on whoſe Honeſty and good Faith 'tis preſum'd we may ſafely rely.

HERE, methinks, *the Ridicule* turns more againſt the *Philoſophy-Haters* than the *Virtuoſi* or *Philoſophers*. Whilſt PHILOSOPHY is taken (as in its prime Senſe it ought) for *Maſterſhip in* LIFE and MANNERS, 'tis like to make no ill Figure in the World, whatever Impertinencys may reign, or however extravagant the Times may prove. But let us view PHILOSO-

PHY,

Misc. 3. PHY, like mere *Virtuoso-ship*, in its usual Career, and we shall find *the Ridicule* rising full as strongly against the Professors of the higher as the lower kind. *Cockle-shell* abounds with each. Many things exterior, and without our-selves, of no relation to our real Interests or to those of Society and Mankind, are diligently investigated: Nature's remotest Operations, deepest Mysterys, and most difficult *Phænomena* discuss'd, and whimsically explain'd; *Hypotheses* and *fantastick Systems* erected; a Universe anatomiz'd; and by some * notable Scheme so solv'd and reduc'd, as to appear an easy *Knack* or *Secret* to those who have *the Clew*. *Creation* it-self can, upon occasion, be exhibited; *Transmutations*, *Projections*, and other *Philosophical* ARCANA, such as in the *corporeal* World can accomplish all things; whilst in the *intellectual*, a set Frame of metaphysical Phrases and Distinctions can serve to solve whatever Difficultys may be propounded either in *Logicks*, *Ethicks*, or any *real Science*, of whatever kind.

IT appears from hence, that the Defects of PHILOSOPHY, and those of *Virtuoso-ship* are of the same nature. Nothing can be more dangerous than a wrong *Choice*, or *Misapplication* in these Affairs.

* VOL. II. *pag.* 184, 190.

But

But as ridiculous as these Studys are ren- Ch. I.
der'd by their senseless Managers; it ap-
pears, however, that each of 'em are, in their nature, essential to the *Character* of a *Fine Gentleman* and *Man of Sense*.

To *philosophize*, in a just Signification, is but to carry *Good-breeding* a step higher. For the Accomplishment of Breeding is, To learn whatever is *decent* in Company, or *beautiful* in Arts; and the Sum of Philosophy is, To learn what is *just* in Society, and *beautiful* in Nature, and the Order of the World.

'Tis not *Wit* merely, but a *Temper* which must form the WELL-BRED MAN. In the same manner, 'tis not *a Head* merely, but *a Heart* and *Resolution* which must compleat the *real* PHILOSOPHER. Both *Characters* aim at what is *excellent*, aspire to *a just Taste*, and carry in view the Model of what is *beautiful* and *becoming*. Accordingly, the respective Conduct and distinct Manners of each Party are regulated; *The one* according to the perfectest Ease, and good Entertainment of COMPANY; *the other* according to the strictest Interest of MANKIND and SOCIETY: *The one* according to a Man's Rank and Quality in his private Nation; *the other* according to his Rank and Dignity in NATURE.

WHE-

Misc. 3.

WHETHER each of these Offices, or social Parts, are in themselves as *convenient* as *becoming*, is the great Question which must some-way be decided. The WELL-BRED MAN has already decided this, in his own Case, and declar'd on the side of what is Handsom: For whatever he practises in this kind *, he accounts no more than what he owes purely to himself; without regard to any further Advantage. The *Pretender to* PHILOSOPHY, who either knows not how to determine this Affair, or if he has determin'd, knows not how to pursue his Point, with Constancy, and Firmness, remains in respect of *Philosophy*, what a Clown or Coxcomb is in respect of *Breeding* and *Behaviour*. Thus, according to our Author, the TASTE of Beauty, and the *Relish* of what is decent, just, and amiable, perfects the *Character* of the GENTLEMAN, and the PHILOSOPHER. And the Study of such a TASTE or *Relish* will, as we suppose, be ever the great Employment and Concern of him, who covets as well to be *wise* and *good*, as *agreeable* and *polite*.

† *Quid* VERUM *atque* DECENS, *curo, & rogo, & omnis in hoc sum.*

* VOL. I. *pag.* 129, 130.
† Horat. lib. i. Ep. 1. ver. 11.

CHAP.

CHAP. II.

Explanation of a TASTE *continu'd.* —*Ridiculers of it.*—*Their Wit, and Sincerity.*—*Application of* the Taſte *to Affairs of Government and Politicks.*—*Imaginary* CHARACTERS *in* the State.—*Young Nobility, and Gentry.*—*Purſuit of* BEAUTY. —*Preparation for* Philoſophy.

BY this time, ſurely, I muſt have prov'd my-ſelf ſufficiently engag'd in the Project and Deſign of our *Self-diſcourſing* AUTHOR, whoſe Defence I have undertaken. His Pretenſion, as plainly appears in this third Treatiſe, is to * recommend MORALS on the ſame foot, with what in a lower ſenſe is call'd *Manners*; and to advance PHILOSOPHY (as harſh a Subject as it may appear) on the very Foundation of what is call'd *agreeable* and *polite*. And 'tis in this Method and Management that, as his Interpreter, or Paraphraſt, I have propos'd to imi-

* VOL. I. *pag.* 336, &c.

tate

Misc. 3. tate and accompany him, as far as my *Miscellaneous* CHARACTER will permit.

OUR joint Endeavour, therefore, must appear this: To shew, * "That nothing "which is found charming or delightful in "the polite World, nothing which is adopted as Pleasure, or Entertainment, of "whatever kind, can any way be accounted for, supported, or establish'd, "without the Pre-establishment or Supposition of *a certain* TASTE." Now a TASTE or *Judgment*, 'tis suppos'd, can hardly come ready form'd with us into the World. Whatever Principles or Materials of this kind we may possibly bring with us; whatever good Facultys, Senses, or anticipating Sensations, and Imaginations, may be of Nature's Growth, and arise properly, of themselves, without our Art, Promotion, or Assistance; the general *Idea* which is form'd of all this Management, and the clear *Notion* we attain of what is preferable and principal in all these Subjects of Choice and Estimation, will not, as I imagine, by any Person, be taken for *in-nate*. Use, Practice and Culture must precede the *Understanding* and *Wit* of such an advanc'd Size and Growth as this. A legitimate and just TASTE can neither be begotten, made, conceiv'd,

* VOL. I. *pag.* 336, &c.

or

or produc'd, without the antecedent *Labour* and *Pains* of CRITICISM. Ch. 2.

FOR this reaſon we preſume not only to defend the Cauſe of CRITICKS; but to declare open War againſt thoſe indolent ſupine *Authors*, *Performers*, *Readers*, *Auditors*, *Actors*, or *Spectators*; who making their HUMOUR alone the Rule of what is *beautiful* and *agreeable*, and having no account to give of ſuch their HUMOUR or odd FANCY, reject the *criticizing* or *examining Art*, by which alone they are able to diſcover the *true* BEAUTY and WORTH of every Object.

ACCORDING to that affected *Ridicule* which theſe inſipid Remarkers pretend to throw upon juſt CRITICKS, the Enjoyment of all real Arts or natural Beautys wou'd be intirely loſt: Even in Behaviour and Manners, we ſhou'd at this rate become in time as barbarous, as in our Pleaſures and Diverſions. I wou'd preſume it, however, of theſe *Critick*-Haters, that they are not yet ſo unciviliz'd, or void of all ſocial Senſe, as to maintain, "That the "moſt barbarous Life, or brutiſh Pleaſure, "is as deſirable as the moſt poliſh'd or re-"fin'd."

FOR my own part, when I have ſometimes heard Men of reputed Ability join in

Misc. 3. with that effeminate plantive Tone of *Invective* againſt CRITICKS, I have really thought they had it in their Fancy, to keep down the growing Genius's of the Youth, their Rivals, by turning them aſide from that *Examination* and *Search*, on which all good Performance as well as good Judgment depends. I have ſeen many a time a well-bred Man, who had himſelf a real *good* TASTE, give way, with a malicious Complaiſance, to the Humour of a Company, where, in favour chiefly of the tender Sex, this ſoft languiſhing Contempt of *Criticks*, and their Labours, has been the Subject ſet a-foot. "Wretch-"ed Creatures! (ſays one) impertinent "Things, theſe *Criticks*, as ye call 'em! "——As if one cou'dn't know what was "agreeable or pretty, without their help. "——'Tis fine indeed, that one ſhou'dn't "be allow'd to fanſy for one's-ſelf.—— "Now ſhou'd a thouſand Criticks tell me "that Mr. *A*——'s new *Play* wan't the "wittieſt in the World, I wou'dn't mind "'em one bit."

THIS our real Man of Wit hears patiently; and adds, perhaps of his own, "That he thinks it, truly, ſomewhat "hard, in what relates to People's Diver-"ſion and Entertainment, that they ſhou'd "be oblig'd to chuſe what pleas'd *others*, "and not *themſelves*." Soon after this he

he goes himſelf to the *Play*, finds one of his effeminate Companions commending or admiring at a wrong place. He turns to the next Perſon who ſits by him, and asks privately, "*What he thinks of his Compa-* "*nion's Reliſh.*" Ch. 2.

SUCH is the Malice of the World! They who by Pains and Induſtry have acquir'd a *real* TASTE in Arts, rejoice in their Advantage over others, who have either none at all, or ſuch as renders 'em ridiculous. At *an Auction* of Books, or Pictures, you ſhall hear theſe Gentlemen perſuading every one "*To bid* for what *he fanſys.*" But, at the ſame time, they wou'd be ſoundly mortify'd themſelves, if by ſuch as they eſteem'd good Judges, they ſhou'd be found to have purchas'd by a *wrong Fancy*, or *ill* TASTE. The ſame Gentleman who commends his Neighbour for ordering his Garden or Apartment, *as his* HUMOUR leads him, takes care his own ſhou'd be ſo order'd *as the beſt Judgments wou'd adviſe.* Being once a Judg himſelf, or but tolerably knowing in theſe Affairs, his Aim is not "To "change the Being of Things, and bring "TRUTH and NATURE to his *Hu-* "*mour*: but, leaving NATURE and "TRUTH juſt as he found 'em, to ac- "commodate his *Humour* and *Fancy* to "*their* STANDARD." Wou'd he do this

Misc. 3. in a yet higher Case, he might in reality become as *wise* and *great* a Man, as he is already a *refin'd and polish'd* GENTLEMAN. By *one* of these TASTES he understands how to lay out his Garden, model his House, fansy his Equipage, appoint his Table: By *the other* he learns of what Value these Amusements are in Life, and of what Importance to a Man's Freedom, Happiness, and Self-enjoyment. For if he wou'd try effectually to acquire the real *Science* or TASTE of *Life*; he wou'd certainly discover, "That a RIGHT "MIND, and GENEROUS AFFECTION, "had more Beauty and Charm, than all "other *Symmetrys* in the World besides:" And, "That a Grain of *Honesty* and *na-* "*tive Worth*, was of more value than "all the *adventitious Ornaments*, *Estates*, "or *Preferments*; for the sake of which "some of the better sort so oft turn "*Knaves*; forsaking their Principles, and "quitting their *Honour* and *Freedom*, for "a mean, timorous, shifting State of *gau-* "*dy Servitude*."

A LITTLE better TASTE (were it a *very little*) in the Affair of *Life itself*, wou'd, if I mistake not, mend the Manners, and secure the Happiness of some of our *noble Countrymen*, who come with high Advantage and a worthy *Character*

racter into the Publick. But ere they have long engag'd in it, their WORTH unhappily becomes venal. *Equipages*, *Titles*, *Precedencys*, *Staffs*, *Ribbons*, and other ſuch glittering *Ware*, are taken in exchange for *inward* MERIT, HONOUR, and a CHARACTER. Ch. 2.

THIS they may account perhaps *a ſhreud Bargain*. But there will be found very untoward Abatements in it, when the matter comes to be experienc'd. They may have deſcended in reality from ever ſo glorious Anceſtors, Patriots, and Sufferers for their Country's Liberty and Welfare: They may have made their Entrance into the World upon this bottom of anticipated Fame and Honour: They may have been advanc'd on this account to Dignitys, which they were thought to have deſerv'd. But when induc'd to change their honeſt Meaſures, and ſacrifice their *Cauſe* and *Friends* to an *imaginary private Intereſt*; they will ſoon find, by Experience, that they have loſt the Reliſh and TASTE of *Life*; and for inſipid wretched *Honours*, of a deceitful kind, have unhappily exchang'd an amiable and ſweet *Honour*, of a ſincere and laſting Reliſh, and good Savour. They may, after this, act *Farces*, as they think fit; and hear Qualitys and Virtues aſſign'd to 'em, under the Titles of *Graces*, *Excellencys*, *Ho-*

Misc. 3. *nours*, and the reſt of this mock-Praiſe and mimical Appellation. They may even with ſerious Looks be told of *Honour* and *Worth*, *their* PRINCIPLE, and *their* COUNTRY: But they know better within themſelves; and have occaſion to find, That, after all, the World too knows better; and that their few *Friends* and *Admirers* have either a very ſhallow Wit, or a very profound Hypocriſy.

'TIS not in *one* Party alone that theſe *Purchaſes* and *Sales* of HONOUR are carry'd on. I can repreſent to my-ſelf a noted PATRIOT, and reputed *Pillar* of the religious Part of our Conſtitution, who having by many and long Services, and a ſteddy Conduct, gain'd the Reputation of thorow Zeal with his own Party, and of Sincerity and Honour with his very Enemys, on a ſudden (the time being come that the Fulneſs of his Reward was ſet before him) ſubmits complacently to the propos'd Bargain, and ſells himſelf for what he is worth, in a vile deteſtable Old-Age, to which he has reſerv'd the Infamy of betraying both his *Friends* and *Country*.

I CAN imagine, on the other ſide, one of a contrary Party; a noted Friend to LIBERTY in *Church* and *State*; an Abhorrer of the ſlaviſh Dependency on *Courts*, and of the narrow Principles of *Bigots*: Such

Such a one, after many publick Services of note, I can ſee wrought upon, by degrees, to ſeek *Court-Preferment*; and this too under a *Patriot*-Character. But having perhaps try'd this way with leſs ſucceſs, he is oblig'd to change his *Character*, and become *a royal Flatterer*, a Courtier *againſt his Nature*; ſubmitting himſelf, and ſuing, in ſo much the meaner degree, as his inherent Principles are well known at Court, and to his new-adopted Party, to whom he feigns himſelf *a Proſelyte*. Ch. 2.

THE greater the *Genius* or *Character* is of ſuch a Perſon, the greater is his Slavery, and heavier his Load. Better had it been that he had never diſcover'd ſuch a Zeal for publick Good, or ſignaliz'd himſelf in *that Party*; which can with leaſt grace make Sacrifices of national Intereſts to *a Crown*, or to the *private* Will, Appetite, or Pleaſure of *a Prince*. For ſuppoſing ſuch *a Genius* as this had been to act his Part of Courtſhip in ſome foreign and abſolute Court; how much leſs infamous wou'd his Part have prov'd? How much leſs ſlaviſh, amidſt a People who were *All* Slaves? Had he peradventure been one of that forlorn begging Troop of Gentry extant in DENMARK, or SWEDEN, ſince the time that thoſe Nations loſt their Libertys; had he liv'd out of a free Nation, and happily-balanc'd Conſtitution; had

Misc. 3. he been either conscious of no Talent in the Affairs of Government, or of no Opportunity to exert any such, to the advantage of Mankind: Where had been the mighty shame, if perhaps he had employ'd some of his Abilitys in flattering like others, and paying the necessary Homage requir'd for Safety's sake, and Self-preservation, in absolute and despotick Governments? The TASTE, perhaps, in strictness, might still be *wrong*, even in *this* hard Circumstance: But how *inexcusable* in *a quite contrary one!* For let us suppose our Courtier not only *an Englishman*, but of the Rank and Stem of those old *English* Patriots, who were wont to curb the Licentiousness of our Court, arraign its Flatterers, and purge away those Poisons from the Ear of Princes; let us suppose him of a competent Fortune and moderate Appetites, without any apparent *Luxury* or *Lavishment* in his Manners: What shall we, after this, bring in Excuse, or as an Apology, for such a *Choice* as his? How shall we explain this preposterous *Relish*, this odd Preference of *Subtlety* and *Indirectness*, to true *Wisdom*, open *Honesty*, and *Uprightness?*

'TIS easier, I confess, to give account of this *Corruption of* TASTE in some *noble Youth* of a more sumptuous gay Fancy; supposing him born truly *Great*, and of

of *honourable Deſcent*; with a *generous free* MIND, as well as *ample Fortune*. Even theſe *Circumſtances* themſelves may be the very Cauſes perhaps of his being thus enſnar'd. The * Elegance of his Fancy in outward things, may have made him overlook the Worth of *inward Character* and *Proportion:* And the Love of Grandure and Magnificence, wrong turn'd, may have poſſeſs'd his Imagination over-ſtrongly with ſuch things as *Frontiſpieces, Parterres, Equipages, trim Valets in party-colour'd Clothes*; and others *in Gentlemens Apparel.*—— Magnanimous Exhibitions of *Honour* and *Generoſity!*—— " In Town, a " Palace and ſutable Furniture! In the " Country the ſame; with the addition " of ſuch Edifices and Gardens as were " unknown to our Anceſtors, and are un- " natural to ſuch a Climate as GREAT " BRITAIN!" Ch. 2.

MEAN while the Year runs on; but the Year's Income anſwers not its Expence. For " Which of theſe Articles can be re- " trench'd? Which way take up, after " having thus ſet out?" A *Princely* Fancy has begot all this; and a *Princely* Slavery, and *Court*-Dependence muſt maintain it.

* VOL. I. *pag.* 139.

THE

Misc. 3.

THE young Gentleman is now led into *a Chace*, in which he will have ſlender Capture, tho Toil ſufficient. He is himſelf *taken*. Nor will he ſo eaſily get out of that Labyrinth, to which he choſe to commit his ſteps, rather than to the more direct and plainer Paths in which he trod before. "Farewel that generous proud "Spirit, which was wont to ſpeak only "what it approv'd, commend only whom "it thought worthy, and act only what "it thought right! *Favourites* muſt be "now obſerv'd, *little Engines* of Power "attended on, and loathſomly careſs'd: "an honeſt Man dreaded, and every free "Tongue or Pen abhor'd as dangerous "and reproachful." For till our Gentleman is become wholly proſtitute and ſhameleſs; till he is brought to laugh at *publick Virtue*, and the very Notion of *common Good*; till he has openly renounc'd all Principles of Honour and Honeſty, he muſt in good Policy avoid thoſe to whom he lies ſo much expos'd, and ſhun that Commerce and Familiarity which was once his chief Delight.

SUCH is the Sacrifice made to a wrong Pride, and ignorant Self-eſteem; by one whoſe inward Character muſt neceſſarily, after this manner, become as mean and abject,

abject, as his outward Behaviour insolent and intolerable. Ch. 2.

THERE are another sort of *Suitors to Power*, and *Traffickers* of *inward* WORTH *and* LIBERTY for outward *Gain*, whom one wou'd be naturally drawn to compassionate. They are themselves of a humane, compassionate, and friendly nature, Well-wishers to their Country and Mankind. They cou'd, perhaps, even embrace POVERTY contentedly, rather than submit to any thing diminutive either of their *inward Freedom* or *national Liberty*. But what they can bear in their own Persons, they cannot bring themselves to bear in the Persons of such as are to come after them. Here the *best* and *noblest* of Affections are borne down by the Excess of the *next best*, those of *Tenderness for Relations* and *near Friends*.

SUCH Captives as these wou'd disdain, however, to devote themselves to any Prince or Ministry, whose Ends were wholly tyrannical, and irreconcilable with the true Interest of their Nation. In other cases of a less Degeneracy, they may bow down perhaps *in the Temple of* RIMMON, support the Weight of their *supine* LORDS, and prop the Steps and ruining Credit of their *corrupt Patrons*.

THIS

Misc. 3.

THIS is Drudgery sufficient for such honest Natures; such as by hard Fate alone cou'd have been made dishonest. But as for *Pride* or *Insolence* on the account of their outward Advancement and seeming Elevation; they are so far from any thing resembling it, that one may often observe what is very contrary in these fairer *Characters* of Men. For tho perhaps they were known somewhat *rigid* and *severe* before; you see 'em now grown in reality *submissive* and *obliging*. Tho in Conversation formerly *dogmatical* and *over-bearing*, on the Points of State and Government; they are now *the patientest* to hear, the *least forward* to dictate, and the readiest to embrace any entertaining Subject of Discourse, rather than that of the *Publick*, and their own *personal Advancement*.

NOTHING is so near *Virtue* as this Behaviour; and nothing so remote from it, nothing so sure a Token of the most profligate Manners, as the contrary. In a free Government, 'tis so much the Interest of every one *in Place*, who profits by the Publick, to demean himself with *Modesty* and *Submission*; that to appear immediately the more insolent and haughty on such an Advancement, is the mark only of a contemptible Genius, and of a want of

true Underſtanding, even in the narrow Senſe of *Intereſt* and *private Good.* Ch. 2.

THUS we ſee, after all, that 'tis not merely what we call *Principle*, but a TASTE, which governs Men. They may think for certain "This is *right*, or that *wrong*:" They may believe "This *a* "*Crime*, or that *a Sin*; This puniſhable "by *Man*, or that by *God!*" Yet if the *Savor* of things lies croſs to HONESTY; if the *Fancy* be florid, and the *Appetite* high towards the ſubaltern Beautys and lower Order of worldly Symmetrys and Proportions; the Conduct will infallibly turn this latter way.

EVEN *Conſcience*, I fear, ſuch as is owing to religious Diſcipline, will make but a ſlight Figure, where this TASTE is ſet amiſs. Among the Vulgar perhaps it may do wonders. A *Devil* and a *Hell* may prevail, where a *Jail* and *Gallows* are thought inſufficient. But ſuch is the Nature of the liberal, poliſh'd, and refin'd part of Mankind; ſo far are they from the mere Simplicity of Babes and Sucklings; that, inſtead of applying the Notion of a future Reward or Puniſhment to their immediate Behaviour in Society, they are apt, much rather, thro' the whole Courſe of their Lives, to ſhew evidently that they look on the pious Narrations to be indeed

Misc. 3. indeed no better than Childrens Tales, or the Amuſement of the mere Vulgar:

† *Eſſe aliquos Manes, & ſubterranea regna,*
* * * * * * * * * * *
Nec pueri credunt, niſi qui nondum ære lavantur.

SOMETHING therefore ſhou'd, methinks, be further thought of, in behalf of our generous Youths, towards the correcting of their TASTE, or *Reliſh* in the Concerns of *Life*. For this at laſt is what will influence. And in this reſpect *the Youth* alone are to be regarded. Some hopes there may be ſtill conceiv'd of *Theſe*. The reſt are confirm'd and harden'd in their way. A middle-ag'd Knave (however devout or orthodox) is but a common Wonder: An old-one is no Wonder at all: But a young-one is ſtill (thank Heaven!) ſomewhat extraordinary. And I can never enough admire what was ſaid once by a worthy Man at the firſt appearance of one of theſe young able Proſtitutes, "That he even trembled at the ſight, to "find Nature capable of being turn'd ſo "ſoon: and That he boded greater Ca"lamity to his Country from this ſingle "Example of *young* Villany, than from

† Juven. Sat. 2. ver. 149.

"the

" the Practices and Arts of all the *old* Ch. 2.
" Knaves in being."

LET us therefore proceed in this view, addreſſing our-ſelves to the grown *Youth* of our polite World. Let the Appeal be to theſe, whoſe *Reliſh* is retrievable, and whoſe *Taſte* may yet be form'd in *Morals*; as it ſeems to be, already, in *exterior Manners* and *Behaviour*.

THAT there is really A STANDARD of this latter kind, will immediately, and on the firſt view, be acknowledg'd. The Conteſt is only, " Which is *right*: ——
" Which the *un-affected* Carriage, and *juſt*
" Demeanour: And Which the *affected*
" and *falſe*." Scarce is there any-one, who pretends not to know and to decide What is *well-bred* and *handſom*. There are few ſo affectedly clowniſh, as abſolutely to diſown *Good-breeding*, and renounce the Notion of A BEAUTY in *outward Manners* and *Deportment*. With ſuch as theſe, wherever they ſhou'd be found, I muſt confeſs, I cou'd ſcarce be tempted to beſtow the leaſt Pains or Labour, towards convincing 'em of a *Beauty* in *inward Sentiments* and *Principles*.

WHOEVER has any Impreſſion of what we call *Gentility* or *Politeneſs*, is already

ſo

Misc. 3. so acquainted with the DECORUM and GRACE of things, that he will readily confess a Pleasure and Enjoyment in the very *Survey* and *Contemplation* of this kind. Now if in the way of polite Pleasure, *the Study* and *Love of* BEAUTY be essential; *the Study* and *Love of* SYMMETRY and ORDER, on which *Beauty* depends, must also be essential, in the same respect.

'TIS impossible we can advance the least in any *Relish* or *Taste* of outward Symmetry and Order; without acknowledging that the proportionate and regular State is the truly *prosperous* and natural in every Subject. The same Features which make Deformity, create Incommodiousness and Disease. And the same Shapes and Proportions which make Beauty, afford Advantage, by adapting to Activity and Use. Even in the imitative or *designing* Arts, (to which our Author so often refers) the *Truth* or *Beauty* of every Figure or Statue is measur'd from the Perfection of Nature, in her just adapting of every Limb and Proportion to the Activity, Strength, Dexterity, Life and Vigor of the particular Species or Animal *design'd*.

THUS *Beauty* and * *Truth* are plainly join'd with the Notion of *Utility* and

* VOL. I. *pag.* 142, &c.

Con-

Convenience, even in the Apprehenſion of every ingenious Artiſt, the * *Architect*, the *Statuary*, or the *Painter*. 'Tis the ſame in *the Phyſician's* way. Natural *Health* is the juſt Proportion, *Truth*, and regular Courſe of things, in a Conſtitution. 'Tis *the inward Beauty of the* BODY. And when the Harmony and juſt Meaſures of the riſing Pulſes, the circulating Humours, and the moving Airs or Spirits are diſturb'd or loſt, *Deformity* enters, and with it, *Calamity* and *Ruin*. Ch. 2.

SHOU'D not this, one wou'd imagine, be ſtill the ſame Caſe, and hold equally as to *the* MIND? Is there nothing *there* which tends to Diſturbance and Diſſolution? Is there no natural Tenour, Tone, or Order of the Paſſions or Affections? No *Beauty*, or *Deformity* in this *moral* kind?

* *In* GRÆCIS *Operibus, nemo ſub mutulo denticulos conſtituit, &c. Quod ergo ſupra Cantherios & Templa* in Veritate *debet eſſe collocatum, id in Imaginibus, ſi infrà conſtitutum fuerit,* mendoſam *habebit operis rationem. Etiamque* ANTIQUI *non probaverunt, neque inſtituerunt, &c. Ita quod non poteſt in* Veritate *fieri, id non putaverunt in Imaginibus factum, poſſe* certam *rationem habere. Omnia enim* certâ proprietate, *& à* veris NATURÆ *deductis* Moribus, *traduxerunt in Operum perfectiones: & ea probaverunt quorum explicationes in* Diſputationibus *rationem poſſunt habere* VERITATIS. *Itaque ex eis Originibus* Symmetrias & Proportiones *uniuſcujuſque generis conſtitutas reliquerunt.* VITRUVIUS, *lib.* iv. *cap.* 2. whoſe Commentator PHILANDER may be alſo read on this place. See above, VOL. I. *pag.* 208, 336, &c. 340, 350, &c. And below, *pag.* 259, 260.

Misc. 3. Or allowing that there really is; must it not, of consequence, in the same manner imply *Health* or *Sicklinesse*, *Prosperity* or *Disaster?* Will it not be found in this respect, above all, "That what is * BEAUTIFUL

* This is the HONESTUM, the PULCHRUM, τὸ Καλὸν, on which our Author lays the stress of VIRTUE, and the Merits of this Cause; as well in his other Treatises, as in this of *Soliloquy* here commented. This *Beauty* the ROMAN *Orator*, in his rhetorical way, and in the Majesty of Style, cou'd express no otherwise than as *A Mystery*. † "*HONESTUM igitur id intelligimus, quod* "*tale est, ut, detractâ omni utilitate, sine ullis præmiis* "*fructibusve, per seipsum possit jure laudari. Quod quale* "*sit, non tam definitione quâ sum usus intelligi potest (quan-* "*quam aliquantum potest) quam COMMUNI omnium* "*JUDICIO, & optimi cujusque studiis, atque factis;* "*qui permulta ob eam unam causam faciunt, quia decet,* "*quia rectum, quia honestum est; etsi nullum consecuturum* "*emolumentum vident.*" Our Author, on the other side, having little of the *Orator*, and less of the Constraint of Formality belonging to some graver *Characters*, can be more familiar on this occasion: and accordingly descending, without the least scruple, into whatever Style, or Humour; he refuses to make the least Difficulty or *Mystery* of this matter. He pretends, on this head, to claim the Assent not only of *Orators*, *Poets*, and the higher *Virtuosi*, but even of the *Beaux* themselves, and such as go no farther than the Dancing-Master to seek for *Grace* and *Beauty*. He pretends, we see, to fetch this *natural Idea* from as familiar Amusements as Dress, Equipage, the Tiring-Room, or Toy-shop. And thus in his proper manner of *SOLILOQUY*, or *Self-Discourse*, we may imagine him running on: beginning perhaps with some particular *Scheme* or fansy'd *Scale* of BEAUTY, which, according to his Philosophy, he strives to erect; by distinguishing, sorting, and dividing into Things *animate*, *in-animate*, and *mixt*: as thus.

In the IN-ANIMATE; beginning from those *regular Figures* and *Symmetrys* with which Children are delighted; and proceeding gradually to the Proportions of *Architecture* and

† Cic. de Fin. Bon. & Mal. lib. ii. sect. 14.

" TIFUL is *harmonious* and *proportion-* Ch. 2.
" *able*; what is harmonious and propor-
" tionable, is TRUE; and what is at once
" both *beautiful* and *true*, is, of conse-
" quence, *agreeable* and GOOD?"

WHERE

and the other *Arts*. ——The same in respect of *Sounds* and MUSICK. From beautiful Stones, Rocks, *Minerals*; to *Vegetables*, Woods, aggregate Parts of the World, Seas, Rivers, Mountains, Vales. ——The *Globe*. ——Celestial Bodys, and their Order. The higher *Architecture* of Nature.——NATURE her-self, consider'd as *in-animate* and *passive*.

In the ANIMATE; from *Animals*, and their several Kinds, Tempers, Sagacitys, to *Men*. ——And from single *Persons* of Men, their private *Characters*, Understandings, *Genius's*, Dispositions, Manners; to Publick Societys, *Communitys*, or *Commonwealths*.——From Flocks, Herds, and other natural *Assemblages* or *Groups* of living Creatures, to human Intelligencys and Correspondencys, or whatever is higher in the kind. The Correspondence, Union and Harmony of NATURE her-self, consider'd as *animate* and intelligent.

In the MIXT; as in a *single Person*, (a Body and a Mind) the Union and Harmony of this kind, which constitutes the real *Person*: and the Friendship, Love, or whatever other Affection is form'd on such an Object. A *Household*, a *City*, or *Nation*, with certain Lands, Buildings, and other Appendices, or local Ornaments, which jointly form that agreeable Idea of *Home*, *Family*, *Country*.——

" And what of this?" (says an airy Spark, no Friend to Meditation or deep Thought) " What means this *Catalogue*,
" or *Scale*, as you are pleas'd to call it? Only, Sir, to
" satisfy my-self, That I am not alone, or single in a certain
" Fancy I have of a thing call'd BEAUTY; That I have
" almost the whole World for my Companions; and That
" each of us *Admirers* and earnest *Pursuers of* BEAUTY
" (such as in a manner we *All* are) if peradventure we take
" not a certain Sagacity along with us, we must err widely,
" range extravagantly, and run ever upon a false Scent. We
" may, in the Sportsman's Phrase, *have many Hares afoot*,
" but shall stick to no real *Game*, nor be fortunate in *any*
" *Capture* which may content us.

Misc. 3.

WHERE then is this BEAUTY or *Harmony* to be found? How is this SYMMETRY to be discover'd and apply'd? Is it any other *Art* than that of PHILOSOPHY, or *the Study of inward Numbers and Pro-*

" See with what Ardour and Vehemence, the young Man, " neglecting his proper Race and Fellow-Creatures, and for- " getting what is *decent*, *handsom*, or *becoming* in human " Affairs, pursues these SPECIES in those common Ob- " jects of his Affection, a *Horse*, a *Hound*, a *Hawk!* —— " What doting on these *Beautys!* ——What Admiration " of the *Kind* it-self! And of the particular *Animal*, what " Care, and in a manner Idolatry and Consecration; when " the Beast beloved is (as often happens) even set apart from " use, and only kept to gaze on, and feed the enamour'd " Fancy with highest Delight!——See! in another Youth, " not so forgetful of *Human Kind*, but remembring it still " in a wrong way! a Φιλόκαλος of another sort, a CHÆ- " REA. *Quàm elegans formarum Spectator!* —— See! " as to other *Beautys*, where there is no Possession, no En- " joyment or Reward, but barely seeing and admiring: as in " the *Virtuoso*-Passion, the Love of *Painting*, and the *De-* " *signing* Arts of every kind, so often observ'd. ——How " fares it with our *princely Genius*, our *Grandee* who assem- " bles all these *Beautys*, and within the Bounds of his sump- " tuous Palace incloses all these Graces of a thousand kinds? " ——What Pains! Study! Science!————Behold the " Disposition and Order of these finer sorts of Apartments, " Gardens, *Villas!*——The kind of Harmony to the Eye, " from the various Shapes and Colours agreeably mixt, and " rang'd in Lines, intercrossing without confusion, and for- " tunately co-incident. —— A *Parterre*, Cypresses, Groves, " Wildernesses.——Statues, here and there, of *Virtue*, " *Fortitude*, *Temperance*. —— —— *Heroes*-Busts, *Philosophers*- " Heads; with suitable Mottos and Inscriptions. ——So- " lemn Representations of things deeply natural. —— *Caves*, " *Grottos*, *Rocks*. —— *Urns* and *Obelisks* in retir'd places, " and dispos'd at proper distances and points of Sight: with " all those Symmetrys which silently express a reigning *Or-*

Proportions, which can exhibit this in Life? If no other; Who, then, can poſſibly have a TASTE of this kind, without being beholden to PHILOSOPHY? Who can admire the *outward* Beautys, and not recur inſtantly to the *inward*, which are the moſt real and eſſential, the moſt naturally affecting, and of the higheſt Pleaſure, as well as Profit and Advantage? Ch. 2.

IN

" *der*, *Peace*, *Harmony*, and *Beauty!* ——— But what is " there anſwerable to this, in the MINDS of *the Poſſeſ-* " *ſors?* ——— What *Poſſeſſion* or *Propriety* is theirs? What " *Conſtancy* or *Security* of Enjoyment? What *Peace*, what " *Harmony* WITHIN."——

Thus our MONOLOGIST, or *ſelf-diſcourſing* Author, in his uſual Strain; when incited to the Search of BEAUTY and the DECORUM, by vulgar Admiration, and the univerſal Acknowledgment of the SPECIES in *outward* Things, and in the *meaner* and *ſubordinate* Subjects. By this inferior *Species*, it ſeems, our ſtrict Inſpector diſdains to be allur'd: And refuſing to be captivated by any thing leſs than the *ſuperior*, *original*, and *genuine* Kind; he walks at leiſure, without Emotion, in deep philoſophical Reſerve, thro' all theſe pompous Scenes; paſſes unconcernedly by thoſe Court-Pageants, the illuſtrious and much-envy'd Potentates of the Place; overlooks *the Rich*, *the Great*, and even *the Fair*: feeling no other Aſtoniſhment than what is accidentally rais'd in him, by the View of theſe Impoſtures, and of this ſpecious *Snare*. For here he obſerves thoſe Gentlemen chiefly to be caught and faſteſt held, who are the higheſt Ridiculers of ſuch Reflections as his own; and who in the very height of this Ridicule prove themſelves the impotent Contemners of a SPECIES, which, whether they will or no, they ardently purſue: Some, in *a Face*, and certain regular Lines, or Features: Others, in *a Palace and Apartments*: Others, in *an Equipage* and *Dreſs*.——" O EFFEMINACY! EF- " FEMINACY! Who wou'd imagine this cou'd be the " *Vice* of ſuch as appear no inconſiderable Men?——But " *Perſon* is a Subject of Flattery which reaches beyond the

Misc. 3.

IN ſo ſhort a compaſs does that Learning and Knowledge lie, on which *Manners* and *Life* depend. 'Tis *We our-ſelves* create and form our TASTE. If we reſolve to have it *juſt*; 'tis in our power. We may eſteem and value, approve and diſapprove, as we wou'd wiſh. For who wou'd not rejoice to be always equal and conſonant to himſelf, and have conſtantly that Opinion of things which is natural and proportionable? But who dares ſearch OPINION to the bottom, or call in queſtion his *early* and *prepoſſeſſing* TASTE? Who is ſo juſt to himſelf, as to recal his FANCY from the power of *Faſhion* and *Education*, to that of REASON? Cou'd we, however, be thus courageous; we ſhou'd ſoon ſettle in our-ſelves ſuch an *Opinion* of GOOD as wou'd ſecure to us an *invari-*

" Bloom of Youth. The experienc'd Senator and aged Ge-
" neral, can, in our days, diſpenſe with a *Toilet*, and take
" his outward Form into a very extraordinary Adjuſtment
" and Regulation.——All *Embelliſhments* are affected, be-
" ſides the true. And thus, led by Example, whilſt we run
" in ſearch of *Elegancy* and *Neatneſs*; purſuing BEAU-
" TY; and adding, as we imagine, more Luſtre, and Va-
" lue to our own *Perſon*; we grow, in our real *Character*
" and truer *SELF*, *deform'd* and *monſtrous*, *ſervile* and
" *abject*; ſtooping to the loweſt Terms of Courtſhip; and
" ſacrificing all internal Proportion, all *intrinſick* and *real*
" BEAUTY and WORTH, for the ſake of Things
" which carry ſcarce a Shadow of the Kind." *Supra*, VOL.
II. *pag.* 394, &c. and VOL. I. *pag.* 138, &c. and *pag.*
337.

able,

able, *agreeable*, and *juſt* TASTE in Life and Manners. Ch. 2.

THUS HAVE I endeavour'd to tread in my *Author's* ſteps, and prepare the Reader for the ſerious and downright Philoſophy, which even in this * laſt commented Treatiſe, our Author keeps ſtill as a Myſtery, and dares not formally profeſs. His Pretence has been to *adviſe Authors*, and poliſh *Styles*; but his Aim has been to correct *Manners*, and regulate *Lives*. He has affected SOLILOQUY, as pretending only to cenſure Himſelf; but he has taken occaſion to bring others into his Company, and make bold with *Perſonages* and *Characters* of no inferior Rank. He has given ſcope enough to Raillery and Humour; and has intrench'd very largely on the Province of us *Miſcellanarian* Writers. But the Reader is † now about to ſee him in a new aſpect, "a formal and profeſs'd "*Philoſopher*, a *Syſtem*-Writer, a *Dogma*-"*tiſt*, and *Expounder*." —— *Habes confitentem reum.*

SO to his PHILOSOPHY I commit him. Tho, according as my Genius and

* *Viz.* Treatiſe III. (ADVICE to an Author) VOL. I.
† *Viz.* In Treatiſe IV. (The INQUIRY, &c.) Vol. II.

Misc. 3. present Disposition will permit, I intend still to accompany him at a distance, keep him in sight, and convoy him, the best I am able, thro' the dangerous Seas he is about to pass.

MISCEL-

MISCELLANY IV.

CHAP. I.

Connexion and Union of the Subject-Treatiſes. — PHILOSOPHY *in form.* — *Metaphyſicks.* — EGO-*ity. Identity.* — *Moral Footing.* — *Proof and Diſcipline of the* Fancys. — *Settlement of* OPINION. — *Anatomy of the* Mind. — *A Fable.*

WE have already, in the beginning of our preceding *Miſcellany*, taken notice of our Author's Plan, and the Connection and Dependency of his * *Joint-Tracts*, comprehended in two preceding Volumes. We are now, in our Commentator-Capacity, arriv'd at length to his *ſecond* Volume, to which the three Pieces of his *firſt* appear preparatory. That they were really ſo

* Above, *pag.* 135. Again below, 284, 285, *&c.*

deſign'd,

Misc. 4. design'd, the *Advertisement* to the first Edition of his *Soliloquy* is a sufficient Proof. He took occasion there, in a line or two, under the Name of his *Printer*, or (as he otherwise calls him) his *Amanuensis*, to prepare us for *a more elaborate* and methodical Piece which was to follow. We have this System now before us. Nor need we wonder, such as it is, that it came so hardly into the World, and that our Author has been deliver'd of it with so much difficulty, and after so long a time. His *Amanuensis* and he, were not, it seems, heretofore upon such good Terms of Correspondence. Otherwise such an unshapen *Fœtus*, or false Birth, as that of which our Author in his * Title-page complains, had not formerly appear'd abroad. Nor had it ever risen again in its more decent Form, but for the accidental Publication of our Author's First † Letter, which, by a necessary Train of Consequences, occasion'd the revival of this abortive Piece, and gave usherance to its Companions.

IT will appear therefore in this *Joint*-Edition of our Author's *Five Treatises*, that the *Three* former are preparatory to the *Fourth*, on which we are now enter'd;

* *Viz.* To the INQUIRY (Treatise IV.) VOL. II.
† *Viz.* Letter of Enthusiasm, VOL. I.

and

and the *Fifth* (with which he concludes) a kind of *Apology* for this reviv'd Treatiſe concerning *Virtue* and *Religion*. Ch. I.

As for his APOLOGY (particularly in what relates to *reveal'd Religion*, and a *World to come*) I commit the Reader to the diſputant Divines, and Gentlemen, whom our Author has introduc'd in that concluding Piece of *Dialogue*-Writing, or *rhapſodical Philoſophy*. Mean while, we have here no other part left us, than to enter into the *dry* PHILOSOPHY, and *rigid Manner* of our Author; without any *Excurſions* into various Literature; without help from the *Comick* or *Tragick* MUSE, or from the Flowers of *Poetry* or *Rhetorick*.

SUCH is our preſent Pattern, and ſtrict *moral Task*; which our more humorous Reader fore-knowing, may immediately, if he pleaſes, turn over; skipping (as is uſual in many grave Works) a Chapter or two, as he proceeds. We ſhall, to make amends, endeavour afterwards, in our following MISCELLANY, to entertain him again with more chearful Fare, and afford him *a Deſſert*, to rectify his Palat, and leave his Mouth at laſt in good reliſh.

TO the *patient* and *grave* READER, therefore, who in order *to moralize*, can afford

Misc. 4. afford to retire into his Closet, as to some religious or devout Exercise, we presume thus to offer a few Reflections, in the support of our Author's profound INQUIRY. And accordingly, we are to imagine our Author speaking, as follows.

HOW LITTLE regard soever may be shewn to that *moral Speculation* or INQUIRY, which we call the *Study of ourselves*; it must, in strictness, be yielded, That all Knowledg whatsoever depends upon this *previous-one*: "And that we can in "reality be assur'd of nothing, till we "are first assur'd of What *we are* OUR-"SELVES." For by this alone we can know what *Certainty* and *Assurance* is.

THAT there is *something* undoubtedly which *thinks*, our very Doubt it-self and scrupulous Thought evinces. But in *what Subject* that Thought resides, and how *that* Subject is continu'd *one and the same*, so as to answer constantly to the suppos'd Train of Thoughts or Reflections which seem to run so harmoniously thro' a long Course of Life, with the *same* relation still to one *single* and *self-same* PERSON; this is not a Matter so easily or hastily decided, by those who are nice Self-Examiners, or Searchers after *Truth* and *Certainty*.

'TWILL

'TWILL not, in this respect, be sufficient for us to use the seeming *Logick* of a famous * Modern, and say "*We think:* therefore *We are.*" Which is a notably invented Saying, after the Model of that like philosophical Proposition; That "*What is, is.*"—— Miraculously argu'd! "If *I am*; *I am.*"—Nothing more certain! For the EGO or I, being establish'd in the first part of the Proposition, the *Ergo*, no doubt, must hold it good in the latter. But the Question is, "What constitutes the WE or I?" And, "Whether the I of this instant, be the same "with that of any instant preceding, or "to come." For we have nothing but *Memory* to warrant us: and Memory may be false. We may believe we have thought and reflected thus or thus: but we may be mistaken. We may be conscious of that, as *Truth*; which perhaps was no more than *Dream:* and we may be conscious of that as a *past* Dream, which perhaps was never before so much as dreamt of.

THIS is what *Metaphysicians* mean, when they say, "That *Identity* can be "prov'd only by *Consciousness*; but that "Consciousness, withal, may be as well

* Monsieur DES CARTES.

"false

Misc. 4. "falſe as real, in reſpect of what is paſt." So that the ſame ſucceſſional *We* or *I* muſt remain ſtill, on this account, undecided.

TO the force of this Reaſoning I confeſs I muſt ſo far ſubmit, as to declare that for my own part, I take my Being *upon Truſt*. Let others philoſophize as they are able: I ſhall admire their ſtrength, when, upon this Topick, they have refuted what able *Metaphyſicians* object, and PYRRHONISTS plead in their own behalf.

MEAN while, there is no Impediment, Hinderance, or Suſpenſion of *Action*, on account of theſe wonderfully refin'd *Speculations*. Argument and Debate go on ſtill. Conduct is ſettled. Rules and Meaſures are given out, and receiv'd. Nor do we ſcruple to act as reſolutely upon the mere Suppoſition that *we are*, as if we had effectually prov'd it a thouſand times, to the full ſatisfaction of our *Metaphyſical* or *Pyrrhonean* Antagoniſt.

THIS to me appears ſufficient Ground for a *Moraliſt*. Nor do I ask more, when I undertake to prove the reality of VIRTUE and MORALS.

IF it be certain that I AM; 'tis certain and demonſtrable WHO and WHAT

I ought to be, even on my own account, and for the ſake of my own private Happineſs and Succeſs. For thus I take the liberty to proceed. Ch. I.

THE *Affections*, of which I am conſcious, are either GRIEF, or JOY; DESIRE, or AVERSION. For whatever mere *Senſation* I may experience; if it amounts to neither of theſe, 'tis indifferent, and no way *affects* me.

THAT which cauſes *Joy* and *Satisfaction* when preſent, cauſes *Grief* and *Diſturbance* when abſent: And that which cauſes *Grief* and *Diſturbance* when preſent, does when abſent, by the ſame neceſſity occaſion *Joy* and *Satisfaction*.

THUS LOVE (which implies *Deſire*, with *Hope* of Good) muſt afford occaſion to *Grief* and *Diſturbance*, when it acquires not what it earneſtly ſeeks. And HATRED (which implies *Averſion*, and *Fear* of *Ill*) muſt, in the ſame manner, occaſion *Grief* and *Calamity*, when that which it earneſtly ſhun'd, or wou'd have eſcap'd, remains preſent, or is altogether unavoidable.

THAT which being *preſent* can never leave the Mind at reſt, but muſt of neceſſity cauſe *Averſion*, is its ILL. But that which can be ſuſtain'd without any *neceſſary*

Misc. 4. *fary Abhorrence*, or *Averſion*, is not its ILL; but remains *indifferent* in its own nature; the ILL being in the Affection only, which wants redreſs.

IN the ſame manner, that which being *abſent*, can never leave the Mind at reſt, or without *Diſturbance* and *Regret*, is of neceſſity its GOOD. But that which can be *abſent*, without any *preſent or future Diſturbance to the Mind*, is not its GOOD, but remains *indifferent* in its own nature. From whence it muſt follow, That the Affection towards it, *as ſuppos'd* GOOD, is an *ill* Affection, and creative only of *Diſturbance* and *Diſeaſe*. So that the AFFECTIONS of *Love* and *Hatred*, *Liking* and *Diſlike*, on which the Happineſs or Proſperity of the Perſon ſo much depends, being influenc'd and govern'd by OPINION; the higheſt *Good* or *Happineſs* muſt depend on *right Opinion*, and the higheſt Miſery be deriv'd from *wrong*.

TO explain this, I conſider, for inſtance, the Fancy or Imagination I have of *Death*, according as I find this Subject naturally paſſing in my Mind. To this *Fancy*, perhaps, I find united an OPINION or APPREHENSION of *Evil* and *Calamity*. Now the more my *Apprehenſion* of this Evil increaſes; the greater, I find, my *Diſturbance* proves, not only at the approach

approach of the ſuppos'd Evil, but at the very diſtant Thought of it. Beſides that, the *Thought* it-ſelf will of neceſſity ſo much the oftner recur, as the *Averſion* or *Fear* is violent, and increaſing. Ch. 1.

FROM this ſuppos'd Evil I muſt, however, fly with ſo much the more earneſtneſs, as the OPINION of the *Evil* increaſes. Now if the Increaſe of the *Averſion* can be no Cauſe of the Decreaſe or Diminution of the *Evil it-ſelf*, but rather the contrary; then the Increaſe of the *Averſion* muſt neceſſarily prove *the Increaſe of Diſappointment and Diſturbance*. And ſo on the other hand, the *Diminution* or *Decreaſe* of the Averſion (if this may any way be effected) muſt of neceſſity prove the *Diminution of inward Diſturbance*, and the better *Eſtabliſhment of inward Quiet and Satisfaction*.

AGAIN, I conſider with my-ſelf, That I have the * *Imagination* of ſomething BEAUTIFUL, GREAT, and BECOMING in Things. This *Imagination* I apply perhaps

* Of the neceſſary Being and Prevalency of ſome ſuch IMAGINATION or SENSE (natural and common to all Men, irreſiſtible, of original Growth in the Mind, the Guide of our Affections, and the Ground of our *Admiration*, *Contempt*, *Shame*, *Honour*, *Diſdain*, and other natural and unavoidable Impreſſions) ſee VOL. I. *pag.* 138, 139, 336, 337. VOL. II. *pag.* 28, 29, 30, 394, 420, 421, 429, 430. And above, *p.* 30, 31, 2, 3, &c. 182, 3, 4, 5, 6. in the Notes.

Misc. 4. to such Subjects as *Plate*, *Jewels*, *Apartments*, *Coronets*, *Patents of Honour*, *Titles*, or *Precedencys*. I must therefore naturally seek these, not as mere Conveniencys, Means, or Helps in Life, (for as such my Passion cou'd not be so excessive towards 'em) but as EXCELLENT in themselves, necessarily attractive of my *Admiration*, and directly and immediately causing my Happiness, and giving me Satisfaction. Now if *the* PASSION rais'd on this *Opinion* (call it *Avarice*, *Pride*, *Vanity*, or *Ambition)* be indeed incapable of any real Satisfaction, even under the most successful Course of Fortune; and then too, attended with perpetual Fears of Disappointment and Loss: how can the Mind be other than miserable, when possess'd by it? But if instead of forming thus *the Opinion of* GOOD; if instead of placing WORTH or EXCELLENCE in these *outward* Subjects, we place it, where it is truest, in *the Affections* or *Sentiments*, in the *governing Part* and *inward Character*; we have then the full Enjoyment of it within our power: The *Imagination* or *Opinion* remains steddy and irreversible: And the *Love*, *Desire* and *Appetite* is answer'd; without Apprehension of Loss or Disappointment.

HERE therefore arises Work and Employment for us *Within*: "To regulate

"FANCY,

" FANCY, and rectify * OPINION, on Ch. 1.
" which all depends." For if our *Loves*, *Desires*, *Hatreds* and *Aversions* are left to themselves; we are necessarily expos'd to endless Vexation and Calamity: but if these are found capable of Amendment, or in any measure flexible or variable by *Opinion*; we ought, methinks, to make trial, at least, how far we might by this means acquire Felicity and Content.

ACCORDINGLY, if we find it evident, on one hand, that by indulging any wrong Appetite (as either *Debauch*, *Malice*, or *Revenge*) the Opinion of the *false Good* increases; and the Appetite, which is a *real Ill*, grows so much the stronger: we may be as fully assur'd, on the other hand, that by restraining this Affection, and nourishing a contrary sort in opposition to it; we cannot fail to diminish what is *Ill*, and increase what is properly our *Happiness* and *Good*.

* Ὅτι πάντα ἡ ὑπόληψις· καὶ αὐλὴ ἐπὶ σόι. Ἄρχον ἔν, ὅτε θέλεις, τὴν ὑπόληψιν, καὶ ὥσπερ κάμψαι τὴν ἄκρην Γαλήνη, σαθρὰ πάντα καὶ κόλπος ἀκύμων. M. Ant. Lib. xii. 22.

Οἷόν ἐστιν ἡ λεκάνη τῇ ὕδατι, τοιοῦτον ἡ ψυχὴ. Οἷον ἡ αὐγὴ ἡ περιπίπτουσα τῷ ὕδατι, τοιοῦτον αἱ φαντασίαι. Ὅταν ἔν τὸ ὕδωρ κινηθῇ, δοκεῖ μὲν καὶ ἡ αὐγὴ κινεῖσθαι· ἐ μέν τοι κινεῖται· καὶ ὅταν τύχυν σκοτωθῇ πῆς, οὐκ αἱ τέχναι καὶ αἱ ἀρεταὶ συγχέονται, ἀλλὰ τὸ πνεῦμα ἐφ' ᾧ εἰσὶ καταστάθῃ δὲ, καθίσαι καὶ κεῖνα. Arrian. Lib. iii. cap. 3. See VOL. I. *pag.* 185, &c. 294, 5, 6, 324, &c. And VOL. II. *pag.* 437.

Misc. 4.

ON this account, a Man may reasonably conclude, "That it becomes him, by "working upon his own Mind, to with-"draw the *Fancy* or *Opinion* of GOOD or "ILL from that to which justly and by "necessity it is not join'd; and apply it, "with the strongest Resolution, to that "with which it naturally agrees." For if the *Fancy* or *Opinion* of Good be join'd to what is not durable, nor in my power either to acquire or to retain; the more such an *Opinion* prevails, the more I must be subject to Disappointment and Distress. But if there be that to which, whenever I apply the *Opinion* or *Fancy* of *Good*, I find the *Fancy* more consistent, and the *Good* more durable, solid, and within my Power and Command; then the more such an Opinion prevails in me, the more Satisfaction and Happiness I must experience.

NOW, if I join the *Opinion of Good* to the Possessions of the MIND; if it be in *the Affections* themselves that I place my highest Joy, and in those Objects, whatever they are, of *inward* Worth and Beauty, (such as *Honesty*, *Faith*, *Integrity*, *Friendship*, *Honour)* 'tis evident I can never possibly, in this respect, rejoice amiss, or indulge my-self too far in the Enjoyment. The greater my Indulgence is, the less I have reason to fear either Reverse or Disappointment.

THIS,

THIS, I know, is far contrary in another *Regimen* of Life. The Tutorage of FANCY and PLEASURE, and the eaſy Philoſophy of taking that for Good which * *pleaſes me*, or which *I fanſy merely*, will, in time, give me Uneaſineſs ſufficient. 'Tis plain, from what has been debated, That the leſs *fanciful* I am, in what relates to my Content and Happineſs, the more powerful and abſolute I muſt be, in Self-enjoyment, and the Poſſeſſion of my Good. And ſince 'tis *Fancy* merely, which gives the force of Good, or power of paſſing as ſuch, to Things of Chance and outward Dependency; 'tis evident, that the more I take from *Fancy* in this reſpect, the more I confer upon *my-ſelf*. As I am leſs led or betray'd by *Fancy* to an Eſteem of what depends on *others*; I am the more fix'd in the Eſteem of what depends on *myſelf* alone. And if I have once gain'd the *Taſte* of † LIBERTY, I ſhall eaſily underſtand the force of this Reaſoning, and know both my *true* SELF and INTEREST.

THE Method therefore requir'd in this my inward OEconomy, is, to make thoſe *Fancys* themſelves the Objects of my Averſion which juſtly deſerve it; by being the Cauſe of a wrong Eſtimation and Meaſure

* VOL. I. *pag.* 308. VOL. II. *pag.* 227.
† VOL. II. *pag.* 432. And below, *pag.* 307, &c.

Misc. 4. of *Good* and *Ill*, and consequently the Cause of my Unhappiness and Disturbance.

ACCORDINGLY (as the learned Masters in this Science advise) we are to begin rather * by the *averse*, than by the *prone* and *forward* Disposition. We are to work rather by the weaning than the ingaging Passions: since if we give way chiefly to *Inclination*, by loving, applauding and admiring what is *Great* and *Good*, we may possibly, it seems, in some high Objects of that kind, be so amus'd and extasy'd, as to lose

* Ἆρον ἓν τὴν ἔκκλισιν ἀπὸ πάντων τῶν ἐκ ἐφ' ἡμῖν, καὶ μεταθεὶς ἐπὶ τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν. Epictet. Enchirid. cap. vii.

Ὄρεξιν δεῖ σε δεῖ παντελῶς, ἔκκλισιν ἐπὶ μόνα μεταθῆναι τὰ προαιρετικά. Arrian. Lib. iii. cap. 22. This subdu'd or moderated *Admiration* or *Zeal* in the highest Subjects of *Virtue* and *Divinity*, the Philosopher calls σύμμετρον καὶ καθεσταμένην τὴν Ὄρεξιν; the contrary Disposition, τὸ ἄλογον καὶ ὠστικόν. Lib. ii. cap. 26. The Reason why this over-forward Ardor and Pursuit of high Subjects runs naturally into Enthusiasm and Disorder, is shewn in what succeeds the first of the Passages here cited; *viz.* Τῶν δὲ ἐφ' ἡμῖν, ὅσον ὀρέγεσθαι καλὸν ἂν, ἐδὲν ἐδέπω σοι πάρεσι. And hence the repeated Injunction, Ἀπόσχου ποτὲ παντάπασιν ὀρέξεως, ἵνα ποτὲ καὶ εὐλόγως ὀρεχθῇς· εἰ δ' εὐλόγως, ὅταν ἔχῃς τί ἐν σεαυτῷ ἀγαθὸν εὖ ὀρεχθήσῃ. Lib. iii. cap. 13. To this HORACE, in one of his latest Epistles of the deeply philosophical kind, alludes.

Insani sapiens nomen ferat, æquus iniqui,
Ultra quam satis est Virtutem si petat ipsam. Lib. i. Ep. vi. ver. 15.

And in the beginning of the Epistle:

Nil admirari prope res est una, Numici,
Solaq; quæ possit facere & servare beatum. Ibid. ver. 1.

For tho these first Lines (as many other of HORACE's on the Subject of Philosophy) have the Air of the EPICUREAN *Discipline* and LUCRETIAN Style; yet by the whole

loſe our-ſelves, and miſs our proper Mark, for want of a ſteddy and ſettled Aim. But being more ſure and infallible in what relates to our *Ill*, we ſhou'd begin, they tell us, by applying our Averſion, on that ſide, and raiſing our Indignation againſt thoſe Meanneſſes of Opinion and Sentiment, which are the Cauſes of our Subjection, and Perplexity. Ch. I.

THUS the COVETOUS FANCY, if conſider'd as the Cauſe of Miſery, (and conſequently deteſted as a real Ill) muſt of neceſſity abate: And the AMBITIOUS FANCY, if oppos'd in the ſame manner, with Reſolution, by better Thought, muſt reſign it-ſelf, and leave the Mind free, and diſincumber'd in the purſuit of its better Objects.

NOR is the Caſe different in the Paſſion of COWARDICE, or FEAR OF

whole taken together, it appears evidently on what Syſtem of antient Philoſophy this Epiſtle was form'd. Nor was this Prohibition of the *wondering* or *admiring* Habit, in early Students, peculiar to *one* kind of Philoſophy alone. It was common to many; however the Reaſon and Account of it might differ, in one Sect from the other. The PYTHAGOREANS ſufficiently check'd their TYRO's, by ſilencing them ſo long on their firſt Courtſhip to *Philoſophy*. And tho *Admiration*, in the Peripatetick Senſe, as above-mention'd, may be juſtly call'd the inclining Principle or firſt Motive to PHILOSOPHY; yet this Miſtreſs, when once eſpous'd, teaches us *to admire*, after a different manner from what we did before. See above, *pag.* 37. And VOL. I. *pag.* 41.

Misc. 4. DEATH. For if we leave this Passion *to it-self*, (or to certain *Tutors* to manage for us) it may lead us to the most anxious and tormenting State of Life. But if it be oppos'd by sounder Opinion, and a just Estimation of things, it must diminish of course: And the natural Result of such a Practice must be, the Rescue of the Mind from numberless Fears, and Miserys of other kinds.

THUS at last a MIND, by knowing *it-self*, and its own proper Powers and Virtues, becomes *free*, and independent. It sees its Hindrances and Obstructions, and finds they are wholly from *it-self*, and from *Opinions wrong-conceiv'd*. The more it conquers in this respect, (be it in the least particular) the more it is its own *Master*, feels its own *natural* LIBERTY, and congratulates with it-self on its own *Advancement* and *Prosperity*.

WHETHER some who are call'd *Philosophers* have so apply'd their Meditations, as to understand any thing of this Language, I know not. But well I am assur'd that many an *honest* and *free-hearted Fellow*, among the *vulgar Rank of People*, has naturally some kind of Feeling or Apprehension of this Self-enjoyment; when refusing to act for Lucre or outward Profit, the Thing which from his Soul he abhors, and thinks below him; he goes on, with harder Labour,

Labour, but more Content, in his direct plain Path. He is ſecure *within*; free of what the World calls *Policy*, or Deſign; and ſings, according to the old *Ballad*, Ch. I.

My Mind to me a Kingdom is, &c.

Which in *Latin* we may tranſlate,

* ——————————*Et meâ*
Virtute me involvo, probamque
Pauperiem ſine dote quæro.

BUT I FORGET, it ſeems, that I am now ſpeaking in the Perſon of our *grave* INQUIRER. I ſhou'd conſider I have no Right to vary from the Pattern he has ſet; and that whilſt I accompany him in this particular Treatiſe, I ought not to make the leaſt Eſcape out of the high Road of Demonſtration, into the diverting Paths of *Poetry*, or *Humour*.

AS grave however as MORALS are preſum'd *in their own nature*, I look upon it as an eſſential matter in their Delivery, to take now and then the natural Air of *Pleaſantry*. The firſt MORALS which were ever deliver'd in the World, were in *Parables*, *Tales*, or *Fables*. And the latter and moſt conſummate Diſtributers

* Horat. Lib. iii. Od. xxix. ver. 54.

Misc. 4. of Morals, in the very politeſt times, were great *Tale-Tellers*, and Retainers to honeſt ÆSOP.

AFTER all the regular *Demonſtrations* and *Deductions* of our grave Author, I dare ſay 'twou'd be a high Relief and Satisfaction to his Reader, to hear an *Apologue*, or *Fable*, well told, and with ſuch humour as to need no ſententious *Moral* at the end, to make the application.

AS an Experiment in this caſe, let us at this inſtant imagine our grave *Inquirer* taking pains to ſhew us, at full length, the unnatural and unhappy Excurſions, Rovings, or Expeditions of our ungovern'd FANCYS and OPINIONS over a World of *Riches*, *Honours*, and other ebbing and flowing Goods. He performs this, we will ſuppoſe, with great Sagacity, to the full meaſure and ſcope of our Attention. Mean while, as full or ſatiated as we might find our-ſelves of ſerious and ſolid Demonſtration, 'tis odds but we might find Vacancy ſtill ſufficient to receive Inſtruction by another Method. And I dare anſwer for ſucceſs, ſhou'd a merrier *Moraliſt* of the ÆSOPÆAN-*School* preſent himſelf; and, hearing of this *Chace* deſcrib'd by our *Philoſopher*, beg leave to repreſent it to the life, by a homely *Cur* or two, of his Maſter's ordinary breed.

" TWO

" Two of this Race (he wou'd tell us) having been daintily bred, and in high thoughts of what they call'd *Pleasure* and *good Living*, travel'd once in queſt of Game and Raritys, till they came by accident to the Sea-ſide. They ſaw there, at a diſtance from the ſhore, ſome floating pieces of a Wreck, which they took a fancy to believe ſome wonderful rich *Dainty*, richer than *Ambergreeſe*, or the richeſt Product of the Ocean. They cou'd prove it, by their Appetite and Longing, to be no leſs than *Quinteſſence of the Main*, *ambroſial Subſtance*, the *Repaſt of marine Deitys*, ſurpaſſing all which *Earth* afforded.— By theſe rhetorical Arguments, after long Reaſoning with one another in this florid Vein, they proceeded from one Extravagance of Fancy to another; till they came at laſt to this iſſue. Being unaccuſtom'd to Swimming, they wou'd not, it ſeems, in prudence, venture ſo far out of their Depth as was neceſſary to reach their imagin'd *Prize*: But being ſtout Drinkers, they thought with themſelves, they might compaſs to drink all which lay in their way; even *The* SEA it-ſelf; and that by this method they might ſhortly bring their Goods ſafe to dry Land. To work

" there-

Misc. 4. " therefore they went; and drank till " they were both *burst*."

FOR my own part, I am fully satisfy'd that there are more *Sea-drinkers* than one or two, to be found among the principal Personages of Mankind; and that if these *Dogs* of ours were *silly Curs*, many who pass for *wise* in our own Race are little wiser; and may properly enough be said to have *the Sea to drink*.

'TIS pretty evident that they who live in the highest Sphere of human Affairs, have a very uncertain View of the thing call'd *Happiness* or *Good*. It lies out at Sea, far distant, in the *Offin*; where those Gentlemen ken it but very imperfectly: And the means they employ in order to come up with it, are very wide of the matter, and far short of their propos'd End.—— " First a general Acquain- " tance.—Visits, Levees.—— Attendance " upon the *Great* and *Little*.——Popula- " rity.——A Place in Parliament.—Then " another at Court.—— Then Intrigue, " Corruption, Prostitution.———Then a " higher Place.—Then *a Title*.——Then " a Remove.——A *new* MINISTER!— " Fractions at Court.—— Ship-wreck of " *Ministrys*—The *new*: The *old*.——En- " gage with *one*: piece up with *t'other*.— " Bar-

" Bargains; Loſſes; After-Games; Retrie- Ch. 1.
" vals."—Is not this, *the Sea to drink?*

* *At ſi Divitiæ prudentem reddere poſſent,*
Si cupidum timidumque minùs te; nempe ruberes,
Viveret in Terris te ſi quis avarior uno.

But leſt I ſhou'd be tempted to fall into a manner I have been oblig'd to diſclaim in this part of my *Miſcellaneous* Performance; I ſhall here ſet a Period to this Diſcourſe, and renew my attempt of ſerious Reflection and grave Thought, by taking up my Clew in a freſh Chapter.

* Horat. Lib. ii. Epiſt. ii. ver. 155.

CHAP.

CHAP. II.

Passage from Terra Incognita *to the visible World.—Mistress-ship of* NATURE. *—Animal-Confederacy, Degrees, Subordination.—Master-Animal* Man. *Privilege of his Birth.—Serious Countenance of the Author.*

AS heavily as it went with us, in the deep philosophical part of our preceding Chapter; and as necessarily engag'd as we still are to prosecute the same serious INQUIRY, and *Search*, into those dark Sources; 'tis hop'd, That our remaining *Philosophy* may flow in a more easy Vein; and the second Running be found somewhat clearer than the first. However it be; we may, at least, congratulate with our-selves for having thus briefly pass'd over that *Metaphysical* part, to which we have paid sufficient deference. Nor shall we scruple to declare our Opinion, " That it is, in a manner, necessary " for one who wou'd usefully *philosophize*, " to have a *Knowledg* in this part of Phi- " losophy, sufficient to satisfy him that

" there

" there is no *Knowledg* or *Wiſdom* to be Ch. 2.
" learnt from it." For of this Truth no-
thing beſides Experience and Study will be able fully to convince him.

WHEN we are even paſt theſe empty Regions and Shadows of Philoſophy; 'twill ſtill perhaps appear an uncomfortable kind of travelling thro' thoſe other *inviſible Ideal* Worlds: ſuch as the Study of *Morals*, we ſee, engages us to viſit. Men muſt acquire a very peculiar and ſtrong Habit of turning their Eye inwards, in order to explore the *interior Regions* and *Receſſes* of the MIND, the *hollow Caverns* of deep *Thought*, the private Seats of *Fancy*, and the *Waſtes* and *Wilderneſſes*, as well as the more fruitful and cultivated *Tracts* of this *obſcure Climate*.

BUT what can one do? Or how diſpenſe with theſe *darker* Diſquiſitions and *Moon-light* Voyages, when we have to deal with a ſort of *Moon-blind* WITS, who tho very acute and able in their kind, may be ſaid to renounce *Day-light*, and *extinguiſh*, in a manner, the bright viſible outward World, by allowing us to *know* nothing beſide what we can *prove*, by ſtrict and formal *Demonſtration*?

'TIS therefore to ſatisfy ſuch rigid *Inquirers* as theſe, that we have been neceſſi-

Misc. 4. tated to proceed by the *inward* way; and that in our preceding Chapter we have built only on such foundations as are taken from our very *Perceptions*, *Fancys*, *Appearances*, *Affections*, and *Opinions* themselves, without regard to any thing of *an exterior* WORLD, and even on the supposition that there is *no such World in being*.

SUCH has been our late dry Task. No wonder if it carrys, indeed, a meagre and raw Appearance. It may be look'd on, *in Philosophy*, as worse than a mere EGYPTIAN *Imposition*. For to make *Brick* without *Straw* or *Stubble*, is perhaps an easier labour, than to prove MORALS without *a World*, and establish *a Conduct of Life* without the Supposition of *any thing living or extant* besides our immediate *Fancy*, and WORLD *of Imagination*.

BUT having finished this *mysterious* Work, we come now to open *Day*, and *Sunshine*: And, as a Poet perhaps might express himself, we are now ready to quit

The dubious Labyrinths, and Pyrrhonean *Cells*
Of a Cimmerian *Darkness*.——

We are, henceforward, to trust our Eyes, and take for real *the whole Creation*, and *the*

the fair Forms which lie before us. We are to believe the Anatomy of our *own Body*, and in proportionable Order, *the Shapes*, *Forms*, *Habits*, and *Conſtitutions* of other Animal-Races. Without demurring on the profound modern Hypotheſis of *animal Inſenſibility*, we are to believe firmly and reſolutely, "That other Creatures "have their *Senſe* and *Feeling*, their mere "*Paſſions* and *Affections*, as well as our-"ſelves." And in this manner we proceed accordingly, on our Author's Scheme, "To inquire what is truly *natural* to each "Creature: And Whether that which "is *natural* to each, and is its *Perfec-"tion*, be not withal its *Happineſs*, or "*Good*." Ch. 2.

To deny there is any thing properly *natural*, (after the Conceſſions already made) wou'd be undoubtedly very prepoſterous and abſurd. NATURE and the *outward* World being own'd exiſtent, the reſt muſt of neceſſity follow. The *Anatomy* of Bodys, the *Order* of the Spheres, the *proper Mechaniſms* of a thouſand kinds, and the infinite *Ends* and ſutable *Means* eſtabliſh'd in the general Conſtitution and Order of Things; all this being once admitted, and allow'd to paſs as certain and unqueſtionable, 'tis as vain afterwards to except againſt the Phraſe of *natural* and *unnatural*, and queſtion the Propriety

Misc. 4. of this Speech apply'd to the particular Forms and Beings in the World, as it wou'd be to except againſt the common Appellations of *Vigour* and *Decay* in Plants, *Health* or *Sickneſs* in Bodys, *Sobriety* or *Diſtraction* in Minds, *Proſperity* or *Degeneracy* in any variable part of the known Creation.

WE may, perhaps, for Humour ſake, or after the known way of diſputant Hoſtility, in the ſupport of any odd Hypotheſis, pretend to deny this *natural* and *unnatural* in Things. 'Tis evident however, that tho our Humour or Taſte be, by ſuch Affectation, ever ſo much deprav'd; we cannot reſiſt our natural * *Anticipation* in behalf of NATURE;

* See what is ſaid above on the word *Senſus Communis*, in that ſecond Treatiſe, VOL. I. *pag.* 103, &c. and *pag.* 110, 138, 139, 140. And in the ſame VOL. *p.* 336, &c. and 352, 353, &c. And in VOL. II. *p.* 307, 411, 412, &c. concerning the *natural Ideas*, and the *Pre-conceptions* or *Pre-ſenſations* of this kind; the Περλήψεις, of which a learned Critick and Maſter in all Philoſophy, modern and antient, takes notice, in his lately publiſh'd Volume of *Socratick* Dialogues; where he adds this Reflection, with reſpect to ſome Philoſophical Notions much in vogue amongſt us, of late, here in ENGLAND. *Obiter dumtaxat addemus*, Socraticam, *quam expoſuimus*, Doctrinam *magno uſui eſſe poſſe, ſi probè expendatur, dirimendæ inter viros doctos controverſiæ, ante paucos annos, in* BRITANNIA *præſertim, exortæ, de* Ideis Innatis, *quas dicere poſſis* ἐμφύτους ἐννοίας. *Quamvis enim nullæ ſint, ſi adcuratè loquamur, notiones à natura animis noſtris infixæ; attamen nemo negârit ita eſſe facultates Animorum noſtrorum naturâ adfectas, ut quam primùm ratione uti incipimus,* Verum *à* Falſo, Malum *à* Bono

NATURE; according to whoſe ſuppos'd *Standard* we perpetually approve and diſapprove, and to whom in all natural Appearances, all moral Actions (whatever we contemplate, whatever we have in de- Ch. 2.

Bono *aliquo modo diſtinguere incipiamus. Species* Veritatis *nobis ſemper placet; diſplicet contra* Mendacii: *Imo & HONESTUM INHONESTO præferimus; ob* Semina *nobis indita, quæ tum demum in lucem prodeunt, cum ratiocinari poſſumus, eoque uberiores fructus proferunt, quo melius ratiocinamur, adcuratioreque inſtitutione adjuvamur.* Æſch. Dial. cum Silvis Philol. Jo. Cler. *ann.* 1711. *pag.* 176. They ſeem indeed to be but weak *Philoſophers*, tho able *Sophiſts*, and artful Confounders of Words and Notions, who wou'd refute *Nature* and *Common Senſe*. But NATURE will be able ſtill to ſhift for her-ſelf, and get the better of thoſe Schemes, which need no other Force againſt them, than that of HORACE's ſingle Verſe:

Dente Lupus, cornu Taurus petit. Unde, niſi INTUS Monſtratum? Lib. ii. Sat. 1. ver. 52.

An ASS (as an *Engliſh* Author ſays) never *butts* with his Ears; tho a Creature born to *an arm'd Forehead*, exerciſes his *butting* Faculty long ere his *Horns* are come to him. And perhaps if the *Philoſopher* wou'd accordingly examine himſelf, and conſider his *natural* Paſſions, he wou'd find there were ſuch belong'd to him as Nature had premeditated in his behalf, and for which ſhe had furniſh'd him with *Ideas* long before any particular Practice or Experience of his own. Nor wou'd he need be ſcandaliz'd with the Compariſon of *a Goat*, or *Boar*, or other of HORACE's premeditating Animals, who have more *natural Wit*, it ſeems, than our *Philoſopher*; if we may judg of him by his own Hypotheſis, which denies the ſame *implanted* SENSE and *natural Ideas* to his own Kind.

Cras donaberis Hædo,
Cui Frons turgida Cornibus
Primis, & Venerem & Prælia deſtinat.
Lib. iii. Od. 13. ver 3.

And,

Verris obliquum meditantis Ictum.
Ib. Od. 22. ver. 7.

Misc. 4. bate) we inevitably appeal, and pay our constant Homage, with the most apparent Zeal and Passion.

'TIS here, above all other places, that we say with strict Justice,

* NATURAM *expellas Furcâ, tamen usque recurret.*

THE airy Gentlemen, who have never had it in their thoughts *to study* NATURE in their *own* Species; but being taken with other Loves, have apply'd their Parts and Genius to the same Study in a *Horse*, a *Dog*, a *Game-Cock*, a *Hawk*, or any other † Animal of that degree; know very well, that to each Species there belongs a several Humour, Temper, and Turn of inward Disposition, as real and peculiar as the Figure and outward Shape, which is with so much Curiosity beheld and admir'd. If there be any thing ever so little amiss or wrong in the *inward* Frame, the *Humour* or *Temper* of the Creature, 'tis readily call'd *vicious*; and when more than ordinarily wrong, *unnatural*. The Humours of the Creatures, in order to their redress, are attentively observ'd; sometimes indulg'd and flatter'd;

* Hor. Lib. i. Ep. 10. ver. 24.

† VOL. II. *pag.* 92, 93, &c. and 131, &c. and *pag.* 307, &c.

at

at other times controul'd and check'd with proper Severitys. In ſhort, their Affections, Paſſions, Appetites, and Antipathys, are as duly regarded as thoſe in Human Kind, under the ſtricteſt Diſcipline of Education. Such is *the* SENSE *of inward Proportion and Regularity of Affections*, even in our Noble Youths themſelves; who in this reſpect are often known expert and able *Maſters of Education*, tho not ſo ſuſceptible of *Diſcipline* and *Culture* in their own caſe, after thoſe early Indulgences to which their Greatneſs has intitled 'em. Ch. 2.

As little favourable however as theſe ſportly Gentlemen are preſum'd to ſhow themſelves towards the Care or Culture of their *own* Species; as remote as their Contemplations are thought to lie from *Nature* and *Philoſophy*; they confirm plainly and eſtabliſh our philoſophical Foundation of the *natural* Ranks, Orders, interior and exterior Proportions of the ſeveral diſtinct Species and Forms of Animal Beings. Ask one of theſe Gentlemen, unawares, when ſollicitouſly careful and buſy'd in the great Concerns of his *Stable*, or *Kennel*, "Whether his *Hound* or "*Greyhound*-Bitch who eats her Puppys, "is as *natural* as the other who nurſes "'em?" and he will think you frantick. Ask him again, "Whether he

Misc. 4. " thinks the *unnatural* Creature who acts " thus, or the *natural-one* who does other- " wise, is best in its kind, and enjoys it- " self the most?" And he will be in- clin'd to think still as strangely of you. Or if perhaps he esteems you worthy of better Information; he will tell you, " That " his *best-bred* Creatures, and of the *truest* " Race, are ever the noblest and most ge- " nerous in their *Natures:* That it is this " chiefly which makes the difference be- " tween the *Horse* of good Blood, and the " errant *Jade* of a base Breed; between the " *Game-Cock*, and the *Dunghil-Craven*; " between the true *Hawk*, and the mere " *Kite* or *Buzzard*; and between the right " *Mastiff*, *Hound*, or *Spaniel*, and the very " *Mungrel*." He might, withal, tell you perhaps with a masterly Air in this Brute-Science, " That the timorous, poor-spi- " rited, lazy and gluttonous of his *Dogs*, " were those whom he either suspected to " be of a spurious Race, or who had been " by some accident spoil'd in their Nur- " sing and Management: for that this " was not *natural* to 'em. That in every " Kind, they were still the miserablest " Creatures who were thus spoil'd: And " that having each of 'em their proper " *Chace* or *Business*, if they lay resty and " *out of their Game*, chamber'd, and idle, " they were the same as if taken out of " their Element. That the saddest Curs

" in

" in the world, were thoſe who took the Ch. 2.
" Kitchin-Chimney and Dripping-pan for
" their Delight; and that the only *hap-*
" *py* DOG (were one to be a *Dog* ONE'S-
" SELF) was *he*, who in his *proper* Sport
" and *Exerciſe*, his *natural* Purſuit and
" Game, endur'd all Hardſhips, and had
" ſo much delight in Exerciſe and in the
" Field, as to forget *Home* and his *Re-*
" *ward.*"

THUS the *natural* Habits and Affections of the inferior Creatures are known; and their *unnatural* and degenerate part diſcover'd. Depravity and Corruption is acknowledg'd as real in their *Affections*, as when any thing is miſhapen, wrong, or monſtrous in their *outward Make*. And notwithſtanding much of this inward Depravity is diſcoverable in the Creatures tam'd by Man, and, for his Service or Pleaſure merely, turn'd from their natural Courſe into a contrary Life and Habit; notwithſtanding that, by this means, the Creatures who naturally herd with one another, loſe their aſſociating Humour, and they who naturally pair and are conſtant to each other, loſe their kind of conjugal Alliance and Affection; yet when releas'd from human Servitude, and return'd again to their natural *Wilds*, and rural Liberty, they inſtantly reſume their *natural* and regular Habits, ſuch as are conducing

Misc. 4. to the Increase and Prosperity of their own Species.

WELL it is perhaps for *Mankind*, that tho there are so many Animals who naturally herd *for Company's sake*, and *mutual Affection*, there are so few who for *Conveniency*, and *by Necessity* are oblig'd to a strict Union, and kind of confederate State. The Creatures who, according to the OEconomy of their Kind, are oblig'd to make themselves Habitations of Defense against the Seasons and other Incidents; they who in some parts of the Year are depriv'd of all Subsistence, and are therefore necessitated to accumulate in another, and to provide withal for the Safety of their collected Stores, are *by their Nature* indeed as strictly join'd, and with as proper Affections towards their Publick and Community, as the looser Kind, of a more easy Subsistence and Support, are united in what relates merely to their Offspring, and the Propagation of their Species. Of these *thorowly associating* and *confederate-Animals*, there are none I have ever heard of, who in Bulk or Strength exceed *the* BEAVER. The major part of these *political* Animals, and Creatures *of a joint Stock*, are as inconsiderable as the Race of ANTS or BEES. But had Nature assign'd such an OEconomy as this to so puissant an Animal, for instance, as *the* ELEPHANT, and

and made him withal as prolifick as thoſe Ch. 2.
ſmaller Creatures commonly are; it might
have gone hard perhaps with *Mankind:*
And a ſingle Animal, who by his proper
Might and Proweſs has often decided the
Fate of the greateſt Battels which have been
fought by Human Race, ſhou'd he have
grown up into a Society, with a Genius
for Architecture and Mechanicks propor-
tionable to what we obſerve in thoſe
ſmaller Creatures; we ſhou'd, with all our
invented Machines, have found it hard
to diſpute with him the Dominion of the
Continent.

WERE we in a diſintereſted View, or
with ſomewhat leſs Selfiſhneſs than ordi-
nary, to conſider the OEconomys, Parts,
Intereſts, Conditions, and Terms of Life,
which *Nature* has diſtributed and aſſign'd
to the ſeveral *Species* of Creatures round
us, we ſhou'd not be apt to think our-
ſelves ſo hardly dealt with. But Whether
our Lot in this reſpect be juſt, or equal,
is not the Queſtion with us, at preſent.
'Tis enough that we know "There is cer-
"tainly *an Aſſignment* and *Diſtribution:*
"That each *OEconomy* or *Part* ſo diſtri-
"buted, is in it-ſelf uniform, fix'd, and
"invariable: and That if any thing in
"the Creature be accidentally impair'd;
"if any thing in the inward Form, the
"Diſpoſition, Temper or Affections, be
"contrary

Misc. 4. " contrary or unsutable to the distinct " OEconomy or Part, the Creature is " *wretched* and *unnatural*."

THE social or natural Affections, which our Author considers as essential to the Health, *Wholeness*, or Integrity of the particular Creature, are such as contribute to the Welfare and Prosperity of that *Whole* or *Species*, to which he is by Nature join'd. All the Affections of this kind our Author comprehends in that single name of *natural*. But as the Design or End of Nature in each Animal-System, is exhibited chiefly in the Support and Propagation of the particular Species; it happens, of consequence, that those Affections of earliest Alliance and mutual Kindness between the Parent and the Offspring, are known more particularly by the name of * *natural Affection*. However, since it is evident that all Defect or Depravity of Affection, which counterworks or opposes the original Constitution and OEconomy of the Creature, is *unnatural*; it follows, " That in Crea- " tures who by their particular OEconomy " are fitted to *the strictest Society* and Rule " of *common Good*, the most *unnatural* of " all Affections are those which separate " from this Community; and the most

* Στόργη; for which we have no particular Name in our Language.

" *truly*

" *truly natural*, generous and noble, are Ch. 2.
" thoſe which tend towards *Publick* Ser-
" vice, and the Intereſt of *the* SOCIETY
" *at large.*"

THIS is the main *Problem* which our Author in more *philoſophical* Terms demonſtrates, * in this Treatiſe, " That for " a Creature whoſe natural End is Society, " *to operate as is by Nature appointed him* " *towards the Good of ſuch his* SOCIETY, " *or* WHOLE, is in reality *to purſue his* " *own natural and proper* GOOD." And " That *to operate contrary-wiſe*, or by ſuch " Affections as ſever from that common " Good, or publick Intereſt, is, in reali- " ty, *to work towards his own natural and* " *proper* ILL." Now if *Man*, as has been prov'd, be juſtly rank'd in the number of thoſe Creatures whoſe OEconomy is according to *a joint-Stock* and *publick-Weal*; if it be underſtood, withal, that the only State of his Affections which anſwers rightly to this *publick-Weal*, is the regular, orderly, or virtuous State; it neceſſarily follows, " That VIRTUE is his *natural* " *Good*, and VICE his *Miſery* and *Ill.*"

As for that further Conſideration, " Whether NATURE has orderly and " juſtly diſtributed the ſeveral *OEconomys*

* *Viz.* The INQUIRY concerning Virtue, VOL. II.

Misc. 4. " or *Parts*; and Whether the Defects, " Failures, or Calamitys of *particular* Syſ- " tems are to the advantage of all *in ge-* " *neral*, and contribute to the Perfection " of the *one* common and univerſal Syſ- " tem;" we muſt refer to our Author's profounder Speculations in this his INQUIRY, and in his following *Philoſophick* DIALOGUE. But if what he advances in this reſpect be real, or at leaſt the moſt probable by far of any Scheme or Repreſentation which can be made of *the Univerſal Nature* and *Cauſe of things*; it will follow, " That ſince MAN has been ſo " conſtituted, by means of his rational " Part, as to be conſcious of this his " more immediate Relation to the Uni- " verſal Syſtem, and Principle of Order " and Intelligence; he is not only *by* " *Nature* ſociable, within the Limits of " his own Species, or Kind; but in a " yet more generous and extenſive man- " ner. He is not only *born to* VIRTUE, " *Friendſhip*, *Honeſty*, and *Faith*; but to " RELIGION, *Piety*, *Adoration*, and * a " *generous Surrender* of his Mind to what- " ever happens from that *Supreme* CAUSE, " or ORDER of Things, which he ac- " knowledges intirely *juſt*, and *perfect*."

* VOL. II. *pag.* 72, 73, &c.

THESE

THESE ARE our *Author's* formal and grave Sentiments; which if they were not truly *his*, and ſincerely eſpous'd by him, as the real Reſult of his beſt Judgment and Underſtanding, he wou'd be guilty of a more than common degree of Impoſture. For, according to his own *Rule, an affected Gravity, and feign'd Seriouſneſs carry'd on, thro' any Subject, in ſuch a manner as to leave no Inſight into the Fiction or intended Raillery; is in truth no *Raillery*, or *Wit*, at all; but a groſs, immoral, and illiberal way of *Abuſe*, foreign to the Character of a *good Writer*, a *Gentleman*, or *Man of* WORTH.

BUT ſince we have thus acquitted ourſelves of that ſerious Part, of which our Reader was before-hand well appriz'd; let him now expect us again in our original MISCELLANEOUS Manner and Capacity. 'Tis here, as has been explain'd to him, that *Raillery* and *Humour* are permitted: and Flights, Sallys, and Excurſions of every kind are found agreeable and requiſite. Without this, there might be leſs Safety found, perhaps, in *Thinking*. Every light *Reflection* might run us up to the dangerous State of *Meditation*.

* VOL. I. *pag.* 63.

And

Misc. 4. And in reality, *profound Thinking* is many times the Cauſe of *ſhallow Thought*. To prevent this *contemplative Habit* and *Character*, of which we ſee ſo little good effect in the World, we have reaſon perhaps to be fond of the *diverting* Manner in Writing, and Diſcourſe, eſpecially if the Subject be of *a ſolemn* kind. There is more need, in this caſe, to interrupt the long-ſpun Thred of Reaſoning, and bring into the Mind, by *many* different Glances and broken Views, what cannot ſo eaſily be introduc'd by *one* ſteddy Bent, or continu'd Stretch of Sight.

MISCELLANY V.

CHAP. I.

Ceremonial adjusted, between AUTHOR *and* READRR. ——*Affectation of Precedency in the former.*——*Various Claim to Inspiration.*——*Bards*; *Prophets*: Sibylline *Scripture.* ——*Written Oracles*; *in* Verse *and* Prose.——*Common Interest of antient Letters, and Christianity.*——*State of* Wit, *Elegance, and Correctness.*——*Poetick Truth.* ——*Preparation for Criticism on* our Author, *in his concluding Treatise.*

OF all the artificial Relations, form'd between Mankind, the most capricious and variable is that of *Author* and *Reader*. Our Author, for his part, has declar'd his Opinion of this, where

Misc. 5. where * he gives his Advice to modern Authors. And tho he supposes that every *Author in Form*, is, in respect of the particular matter he explains, superior in Understanding to his *Reader*; yet he allows not that any Author shou'd assume the upper hand, or pretend to withdraw himself from that necessary Subjection to foreign Judgment and Criticism, which must determine the Place of Honour on the Reader's side.

'TIS evident that an Author's Art and Labour are for his *Reader's* sake alone. 'Tis to his Reader he makes his application, if not openly and avowedly, yet, at least, with implicit Courtship. *Poets* indeed, and especially those of a modern kind, have a peculiar manner of treating this Affair with a high hand. They pretend to set themselves above Mankind. "Their "*Pens* are *sacred*: Their Style and Utte- "rance *divine*." They write, often, as in a Language foreign to human Kind; and wou'd disdain to be reminded of those poor Elements of Speech, their *Alphabet* and *Grammar*.

BUT here inferior Mortals presume often to intercept their Flight, and remind them of their fallible and human part.

* *Viz.* Treatise III. VOL. I.

Had

Had thoſe firſt Poets who began this Pre- Ch. 1.
tence to *Inſpiration*, been taught a manner of communicating their rapturous Thoughts and high Ideas by ſome other Medium than that of *Style* and *Language*; the Caſe might have ſtood otherwiſe. But the *inſpiring* DIVINITY or MUSE having, in the Explanation of her-ſelf, ſubmitted her Wit and Senſe to the mechanick Rules of *human arbitrary* Compoſition; ſhe muſt, in conſequence, and by neceſſity, ſubmit her-ſelf to *human Arbitration*, and *the Judgment* of the *literate World*. And thus THE READER is ſtill ſuperior, and keeps the upper hand.

'TIS indeed no ſmall Abſurdity, to aſſert a Work or Treatiſe, written in *human Language*, to be above *human Criticiſm*, or *Cenſure*. For if the Art of Writing be from the grammatical Rules of human Invention and Determination; if even theſe Rules are form'd on caſual Practice and various Uſe: there can be no *Scripture* but what muſt of neceſſity be ſubject to the Reader's narrow Scrutiny and ſtrict Judgment; unleſs a Language and Grammar, different from any of human Structure, were deliver'd down from Heaven, and miraculouſly accommodated to human Service and Capacity.

Misc. 5.

'TIS no otherwise in the grammatical Art of Characters, and *painted Speech*, than in the Art of *Painting* it-self. I have seen, in certain Christian Churches, an antient Piece or two, affirm'd, on the solemn Faith of Priestly Tradition, "to "have been Angelically and Divinely "wrought, by a supernatural Hand, and "sacred Pencil." Had the Piece happen'd to be of a Hand like RAPHAEL's, I cou'd have found nothing certain to oppose to this Tradition. But having observ'd the whole *Style* and Manner of the pretended heavenly Workmanship to be so indifferent as to vary in many Particulars from *the Truth of Art*, I presum'd within my-self to beg pardon of the Tradition, and assert confidently, "That if "the *Pencil* had been Heaven-guided, it "cou'd never have been so lame in its "performance:" It being a mere contradiction to all Divine and Moral Truth, that *a Celestial Hand*, submitting it-self to the Rudiments of *a human Art*, shou'd sin against *the* ART *it-self*, and express *Falshood* and *Error*, instead of *Justness* and *Proportion*.

IT may be alledg'd perhaps, "That "there are, however, certain AUTHORS "in the World, who tho, of themselves, "they neither boldly claim the Privilege "of

" of *Divine Inſpiration*, nor carry indeed Ch. 1.
" the leaſt reſemblance of *Perfection* in
" their Style or Compoſition; yet they
" ſubdue *the* READER, gain the aſcendent
" over his Thought and Judgment, and
" force from him a certain *implicit Venera-*
" *tion* and *Eſteem*." To this I can only anſwer, " That if there be neither Spell
" nor Inchantment in the Caſe; this can
" plainly be no other than mere ENTHU-
" SIASM;" except, perhaps, where *the ſupreme Powers* have given their Sanction to any *religious Record*, or *pious Writ*: And in this Caſe, indeed, it becomes immoral and profane in any one, to deny abſolutely, or diſpute *the ſacred Authority* of the leaſt Line or Syllable contain'd in it. But ſhou'd *the Record*, inſtead of being *ſingle*, *ſhort* and *uniform*, appear to be *multifarious*, *voluminous*, and *of the moſt difficult Interpretation*; it wou'd be ſomewhat hard, if not wholly impracticable in the Magiſtrate, to ſuffer this Record to be *univerſally current*, and at the ſame time prevent its being *variouſly apprehended* and *deſcanted on*, by the ſeveral *differing Genius's* and *contrary Judgments* of Mankind.

'TIS remarkable, that in the politeſt of all Nations, the Writings look'd upon as moſt *ſacred*, were thoſe of their great POETS; whoſe Works indeed were truly *divine*, in reſpect of *Art*, and *the Per-*

Misc. 5. *fection of their Frame and Compoſition.* But there was yet more * *Divinity* aſcrib'd to them, than what is comprehended in this latter Senſe. The Notions of vulgar Religion were built on their miraculous Narrations. The wiſer and better ſort themſelves paid a regard to them in this reſpect; tho they interpreted them indeed more *allegorically*. Even the *Philoſophers* who criticiz'd 'em with moſt Severity, were not their leaſt Admirers; when they † aſcrib'd to 'em that divine *Inſpiration*, or *ſublime* ENTHUSIASM, of which our Author has largely treated ‡ elſewhere.

IT wou'd, indeed, ill become any Pretender to Divine Writing, to publiſh his Work under a Character of *Divinity*; if, after all his Endeavours, he came ſhort of *a conſummate and juſt Performance*. In this reſpect the *Cumean* SIBYL was not ſo indiſcreet or frantick, as ſhe might appear, perhaps, by writing her *Prophetick* Warnings and pretended *Inſpirations* upon *Joint-Leaves*; which, immediately after their elaborate Superſcription, were torn in pieces, and ſcatter'd by the Wind.

* Supra, *pag.* 153, 154. in the Notes.

† VOL. I. *pag.* 53, 54.

‡ *Viz.* Letter of Enthuſiaſm, VOL. I. And above, MISC. II. chap. 1, 2.

Inſanam

* *Insanam* vatem *aspicies; quæ rupe sub imâ* Ch. 1.
Fata canit, foliisque notas & nomina mandat.
Quæcunque in foliis descripsit Carmina Virgo,
Digerit in numerum, atque antro seclusa relinquit.
Illa manent immota locis, neque ab ordine cedunt.
Verum eadem, verso tenuis cum cardine ventus
Impulit, & teneras turbavit janua frondes:
Nunquam deinde cavo volitantia prendere saxo,
Nec revocare situs, aut jungere carmina curat.
Inconsulti abeunt, sedemque odere SIBYLLÆ.

'Twas impossible to disprove the DIVINITY of such *Writings*, whilst they cou'd be perus'd only in *Fragments*. Had the Sister-*Priestess* of DELPHOS, who deliver'd her-self in audible plain *Metre*, been found at any time to have transgress'd *the Rule of Verse*, it wou'd have been difficult in those days to father the lame Poetry upon APOLLO himself. But where the Invention of *the Leaves* prevented the reading of a single Line intire; whatever In-

* Virg. Æn. lib. iii. 444.

Misc. 5. terpretations might have been made of this *fragil* and *volatil* Scripture, no Imperfection cou'd be charg'd on the *Original* TEXT it-ſelf.

WHAT thoſe * Volumes may have been, which the diſdainful SIBYL or Propheteſs committed to the Flames; or what the remainder was, which the *Roman* Prince receiv'd and conſecrated; I will not pretend to judg: Tho it has been admitted for Truth by the antient Chriſtian Fathers, That theſe Writings were ſo far ſacred and divine, as to have propheſy'd of the Birth of our *religious Founder*, and bore teſtimony to that *holy Writ* which has preſerv'd his Memory, and is juſtly held, in the higheſt degree, *ſacred* among Chriſtians.

THE Policy however of *Old* ROME was ſuch, as not abſolutely to reſt the Authority of their Religion on any *Compoſition of Literature.* The SIBYLLINE *Volumes* were kept ſafely lock'd, and inſpected only by ſuch as were ordain'd, or deputed for that purpoſe. And in this Po-

* *Libri tres in Sacrarium conditi, Sibyllini appellati. Ad eos quaſi ad Oraculum Quindecimviri adeunt, cum Dii immortales publicè conſulendi ſunt.* Aul. Gell. lib. i. c. 19. & Plin. lib. xiii. c. 13. But of this firſt Sibylline Scripture, and of other canoniz'd Books and additional *Sacred Writ* among the ROMANS; ſee what DIONYSIUS HALICARNASSEUS cites (from VARRO's *Roman Theologicks*) in his Hiſtory, *lib.* iv. c. 62.

licy

licy the *New* ROME has follow'd their Example; in ſcrupling to annex the ſupreme Authority and ſacred Character of Infallibility *to* SCRIPTURE *it-ſelf*; and in refuſing to ſubmit *that Scripture* to *publick* Judgment, or to any Eye or Ear but what they qualify for the Inſpection of ſuch ſacred Myſterys. Ch. I.

THE *Mahometan* Clergy ſeem to have a different Policy. They boldly reſt the Foundation of their Religion on *a Book*: Such a one as (according to their Pretenſion) is not only perfect, but *inimitable*. Were a real Man of Letters, and a juſt Critick permitted to examine this *Scripture* by the known Rules of Art; he wou'd ſoon perhaps refute this Plea. But ſo barbarous is the accompanying Policy and Temper of theſe *Eaſtern* Religioniſts, that they diſcourage, and in effect extinguiſh all true Learning, Science, and the politer Arts, in company with the antient Authors and Languages, which they ſet aſide; and by this infallible Method, leave their SACRED WRIT *the ſole Standard of literate Performance*. For being *compar'd* to nothing beſides it-ſelf, or what is of an inferior kind, it muſt undoubtedly be thought *incomparable*.

'TWILL be yielded, ſurely, to the Honour of the *Chriſtian World*, that their

Misc. 5. *Faith* (especially that of the Protestant Churches) stands on a more generous Foundation. They not only allow *Comparison* of Authors, but are content to derive their Proofs of the Validity of their sacred Record and Revelation, even from those Authors call'd *Profane*; as being well appriz'd, according to the Maxim of * our *Divine Master*, "That in what we bear "witness only to our-selves, our Witness "cannot be establish'd as a Truth." So that there being at present no immediate Testimony of *Miracle* or *Sign* in behalf of holy Writ; and there being in its own particular Composition or Style nothing miraculous, or self-convincing; if the collateral Testimony of other antient Records, Historians, and foreign Authors, were destroy'd, or wholly lost; there wou'd be less Argument or Plea remaining against that natural Suspicion of those who are call'd *Sceptical*, "That the *holy Records* them-"selves were no other than the pure In-"vention or artificial Compilement of an "*interested Party*, in behalf of *the richest* "*Corporation* and most profitable *Monopoly* "which cou'd be erected in the World."

THUS, in reality, the Interest of our pious Clergy is necessarily join'd with that of *antient Letters*, and *polite Learning*.

* John, chap. v. ver. 31.

By

By *this* they perpetually refute the crafty Arguments of thoſe Objectors. When they abandon *this*; they reſign their Cauſe. When they ſtrike at it; they ſtrike even at the Root and Foundation of our holy *Faith*, and weaken that Pillar on which the whole Fabrick of our *Religion* depends. Ch. 1.

IT belongs to mere *Enthuſiaſts* and *Fanaticks* to plead the Sufficiency of a reiterate tranſlated *Text*, deriv'd to 'em thro' ſo many Channels, and ſubjected to ſo many Variations, of which they are wholly ignorant. Yet wou'd they perſuade us, it ſeems, that from hence alone they can recognize the Divine Spirit, and receive it in themſelves, un-ſubject (as they imagine) to any Rule, and ſuperior to what they themſelves often call *the dead Letter*, and *unprofitable Science.*—This, any one may ſee, is building Caſtles in the Air, and demoliſhing them again at pleaſure; as the exerciſe of an aerial *Fancy*, or heated *Imagination.*

BUT the judicious Divines of the eſtabliſh'd Chriſtian Churches, have ſufficiently condemn'd this Manner. They are far from reſting their Religion on the common Aſpect, or obvious Form of their *vulgar* BIBLE, as it preſents it-ſelf in the *printed* Copy, or modern *Verſion.* Neither do they *in the Original it-ſelf* repreſent it to us

Misc. 5. us as *a very Maſter-piece of Writing*, or as abſolutely perfect in the Purity and Juſtneſs either of Style, or Compoſition. They allow the Holy Authors to have written according to their beſt Facultys, and the Strength of their natural Genius: "A Shepherd like *a Shepherd*; "and a Prince like *a Prince:* A Man of "reading, and advanc'd in Letters, like "a *Proficient in the kind*; and a Man of "meaner Capacity and Reading, like one "of *the ordinary ſort*, in his own com-"mon *Idiom*, and imperfect manner of "Narration."

'TIS the *Subſtance* only of the Narrative, and the *principal Facts* confirming the Authority of the Revelation, which our Divines think themſelves concern'd to prove, according to the beſt Evidence of which the Matter it-ſelf is capable. And whilſt the Sacred Authors themſelves allude not only to the *Annals* and *Hiſtorys* of the HEATHEN *World*, but even to the *philoſophical* Works, the regular * *Poems*, the very *Plays* and † *Comedys* of the learn-

* ARATUS, Acts ch. xvii. ver. 28. And EPIMENIDES, Titus ch. i. ver. 12. *Even one of their own* PROPHETS. For ſo the holy Apoſtle deign'd to ſpeak of a Heathen *Poet*, a *Phyſiologiſt*, and *Divine:* who prophely'd of *Events*, wrought *Miracles*, and was receiv'd as an *inſpir'd Writer*, and *Author of Revelations*, in the chief Citys and States of GREECE.

† MENANDER, 1 Cor. ch. xv. ver. 33.

ed

ed and polite Antients; it must be own'd, Ch. I.
that as those antient Writings are impair'd, or lost, not only the *Light* and *Clearness* of holy Writ, but even the *Evidence* itself of its *main Facts*, must in proportion be diminish'd and brought in question. So ill advis'd were * those devout Churchmen heretofore, who in the height of Zeal

* Even in the *sixth* Century, the fam'd GREGORIUS Bishop of ROME, who is so highly celebrated for having planted the Christian Religion, by his Missionary Monks, in our *English* Nation of Heathen *Saxons*, was so far from being a Cultivater or Supporter of Arts or Letters, that he carry'd on a kind of general Massacre upon every Product of human Wit. His own Words in a Letter to one of the *French* Bishops, a Man of the highest Consideration and Merit, (as a noted modern *Critick*, and satirical Genius of that Nation acknowledges) are as follow. *Pervenit ad nos quod sine verecundiâ memorare non possumus, fraternitatem tuam GRAMMATICAM quibusdam exponere. Quam rem ita molestè suscepimus, ac sumus vehementiùs aspernati, ut ea quæ prius dicta fuerunt, in gemitum & tristitiam verteremus, quia in uno se ore cum* JOVIS *laudibus* CHRISTI *laudes non capiunt.* * * * * * *Unde si post hoc evidenter ea quæ ad nos perlata sunt, falsa esse claruerint, nec vos NUGIS & SECULARIBUS LITERIS studere contigerit, Deo nostro gratias agimus, qui cor vestrum maculari blasphemiis nefandorum laudibus non permisit.* GREGORII Opera, Epist. 48. lib. ix. Paris. Ann. 1533. And in his Dedication, or first Preface to his Morals, after some very insipid *Rhetorick*, and *figurative* Dialect imploy'd against the *Study* and *Art* of *Speech*, he has another Fling at the Classick Authors and Discipline; betraying his inveterate Hatred to antient Learning, as well as the natural Effect of this *Zealot-Passion*, in his own Barbarity both of Style and Manners. His words are, *Unde & ipsam artem loquendi, quam Magisteria Disciplinæ exterioris insinuant, servare despexi. Nam sicut hujus quoque Epistolæ tenor enunciat, non Metacismi collisionem fugio: non Barbarismi confusionem devito, situs motusque præpositionum casusque servare contemno:*

quia

Misc. 5. Zeal did their utmoſt to deſtroy all Foot-ſteps of *Heathen Literature*, and conſequently all further uſe of *Learning* or *Antiquity*.

BUT happily the *Zeal* of this kind is now left as proper only to thoſe deſpis'd and

quia indignum vehementer exiſtimo, ut verba cœleſtis oraculi reſtringam ſub regulis DONATI. That he carry'd this ſavage Zeal of his ſo far as to deſtroy (what in him lay) the whole Body of *Learning*, with all the *Claſſick Authors* then in being, was generally believ'd. And (what was yet more notorious and unnatural in a ROMAN *Pontiff*) the Deſtruction of the *Statues*, *Sculptures*, and fineſt Pieces of Antiquity in ROME, was charg'd on him by his Succeſſor in the *SEE*; as, beſides PLATINA, another Writer of his Life, without the leaſt Apology, confeſſes. See in the above-cited Edition of St. GREGORY's Works, at the beginning, *viz. Vita D. Gregorii ex Joan. Laziardo Cœleſtino*. 'Tis no wonder, therefore, if other Writers have given account of that Sally of the Prelate's Zeal againſt the *Books* and *Learning* of the *Antients*, for which the Reaſon alledg'd was very extraordinary; "That the holy Scriptures "wou'd be the better reliſh'd, and receive a conſiderable "Advantage by the Deſtruction of theſe Rivals." It ſeems they had no very high Idea of *the holy Scriptures*, when they ſuppos'd them ſuch Loſers by *a Compariſon*. However, 'twas thought adviſable by other *Fathers* (who had a like view) to frame new Pieces of Literature, after the Model of theſe condemn'd Antients. Hence thoſe ridiculous Attempts of new *heroick Poems*, new *Epicks* and *Dramaticks*, new HOMERS, EURIPIDES's, MENANDERS, which were with ſo much Pains and ſo little Effect induſtriouſly ſet a-foot by the zealous Prieſthood; when Ignorance prevail'd, and the Hierarchal Dominion was ſo univerſal. But tho their Power had well nigh compaſs'd the Deſtruction of thoſe *great Originals*, they were far from being able to procure any Reception for their *puny Imitations*. The *Mock-Works* have lain in their deſerv'd Obſcurity; as will all other Attempts of that kind, concerning which our Author has already given his Opinion,

and ignorant *modern Enthuſiaſts* we have deſcrib'd. The ROMAN *Church* it-ſelf is ſo recover'd from this *primitive Fanaticiſm*, that their Great Men, and even their * *Pontiffs*, are found ready to give their helping Hand, and confer their Bounty liberally towards the advancement of all antient and polite Learning. They juſtly obſerve, that their very *Traditions* ſtand in need of ſome collateral Proof. The

Opinion, VOL. I. *pag.* 356, 357, &c. But as to the *ill Policy* as well as *Barbarity* of this *Zealot*-Enmity againſt the Works of the Antients, a foreign Proteſtant Divine, and moſt learned Defender of Religion, making the beſt Excuſe he can for the GREEK-*Fathers*, and endeavouring to clear them from this general Charge of Havock and Maſſacre committed upon *Science* and *Erudition*, has theſe words: " *Si* " *cela eſt, voilà encore un nouveau Sujet de mépriſer les Pa-* " *triarches de* CONSTANTINOPLE *qui n'étoient d'ail-* " *leurs rien moins que gens de bien; mais j'ai de la peine à le* " *croire, parce qu'il nous eſt reſté de Poetes infiniment plus* " *ſales que ceux qui ſe ſont perdus. Perſonne ne doute qu'* " ARISTOPHANE *ne ſoit beaucoup plus ſale, que n'etoit* " MENANDER. PLUTARQUE *en eſt un bon témoin,* " *dans la Comparaiſon qu'il a faite de ces deux Poetes. Il peu-* " *voit être neanmoins arrivé, que quelques* ECCLESIAS- " TIQUES *ennemis des* Belles Lettres, *en euſſent uſé comme* " *dit* CHALCONDYLE, *ſans penſer qu'en conſervant* toute " l'Antiquité Grecque, *ils conſerveroient la Langue de leurs Pré-* " *deceſſeurs, & une infinité de Faits qui ſervoient beaucoup à* " *l'intelligence & à la confirmation de* l'Hiſtoire Sacrée, & " *même* de la Religion Chretienne. *Ces gens-là devoient au* " *moins nous conſerver les Hiſtoires Anciennes des Orientaux,* " *comme des* Chaldéens, *des* Tyriens, & *des* Egyptiens; " *mais ils agiſſoient plus par ignorance & par negligence,* " *que par raiſon.*" BIBL. CHOIS. Tom. XIV. pag. 131, 132, 133.

* Such a one is the preſent Prince, CLEMENT XI. an Incourager of all Arts and Sciences.

Con-

Misc. 5. Conservation of these other antient and disinterested Authors, they wisely judg essential to the Credibility of those principal Facts, on which the whole *religious History* and *Tradition* depend.

'TWOU'D indeed be in vain for us, to bring a PONTIUS PILATE into our Creed, and recite what happen'd *under him*, in JUDEA, if we knew not, "Under *whom* "he himself govern'd, *whose* Authority "he had, or *what* Character he bore, in "that remote Country, and amidst a foreign People." In the same manner, 'twou'd be in vain for a ROMAN *Pontiff* to derive his Title to spiritual Sovereignty from the Seat, Influence, Power, and Donation of the *Roman* CÆSARS, and their *Successors*; if it appear'd not by any *History*, or *collateral Testimony*, "Who the "first CÆSARS were; and how they "came possess'd of that universal Power, "and long Residence of Dominion."

MY READER doubtless, by this time, must begin to wonder thro' what Labyrinth of Speculation, and odd Texture of capricious Reflections, I am offering to conduct him. But he will not, I presume, be altogether displeas'd with me, when I give him to understand, that being now come into my last MISCELLANY, and being

being ſenſible of the little Courtſhip I have paid him, comparatively with what is practis'd in that kind by other modern Authors; I am willing, by way of Compenſation, to expreſs my *Loyalty* or *Homage* towards him, and ſhew, by my natural Sentiments, and Principles, "What "particular Deference and high Reſpect I "think to be his *Due*." Ch. 1.

THE Iſſue therefore of this long *Deduction* is, in the firſt place, with due Compliments, in my Capacity of *Author*, and in the name of all *modeſt Workmen* willingly joining with me in this Repreſentation, to congratulate our *Engliſh* READER on the Eſtabliſhment of what is ſo advantageous to himſelf; I mean, that mutual *Relation* between him and ourſelves, which naturally turns ſo much to his Advantage, and makes *us* to be in reality the ſubſervient Party. And in this reſpect 'tis to be hop'd he will long enjoy his juſt Superiority and Privilege over his humble Servants, who compoſe and labour for his ſake. The *Relation* in all likelihood muſt ſtill continue, and be improv'd. Our common Religion and Chriſtianity, founded on *Letters* and *Scripture*, promiſes thus much. Nor is this Hope likely to fail us, whilſt READERS are really allow'd the Liberty to *read*; that is to ſay, to *examine*, *conſtrue*, and *remark with Underſtanding*.

Misc. 5. *derſtanding.* LEARNING and SCIENCE muſt of neceſſity flouriſh, whilſt the Language of the wiſeſt and moſt learned of Nations is acknowledg'd to contain the principal and eſſential part of our holy Revelation. And CRITICISM, *Examinations*, *Judgments*, *literate Labours* and *Inquirys* muſt ſtill be in Repute and Practice; whilſt *Antient Authors*, ſo neceſſary to the Support of *the Sacred Volumes*, are in requeſt, and afford Imployment of ſuch infinite Extent to us *Moderns* of whatever degree, who are deſirous to ſignalize ourſelves by any Atchievement in *Letters*, and be conſider'd as the Inveſtigators of *Knowledg* and *Politeneſs*.

I MAY undoubtedly, by virtue of my preceding Argument in behalf of Criticiſm, be allow'd, without ſuſpicion of Flattery or mere Courtſhip, to aſſert the READER's Privilege above the *Author*; and aſſign to him, as I have done, the upper Hand, and Place of Honour. As to Fact, we know for certain, that the greateſt of *Philoſophers*, the very Founder of Philoſophy it-ſelf, was no *Author*. Nor did *the Divine Author*, and *Founder of our Religion*, condeſcend to be an *Author* in this other reſpect. He who cou'd beſt have given us the Hiſtory of his own Life, with the *intire* Sermons and divine Diſcourſes which he made in publick, was pleas'd to leave it

to others, * " *To take in hand:*" As there Ch. 1.
were *many*, it seems, long afterwards, who did; and undertook accordingly " to write " *in order*, and *as seem'd good to them*, " for the better Information of *particular* " Persons, what was then *believ'd* among

* So LUKE, chap. i. ver. 1, 2, 3, 4. " (1) For as " much as MANY have taken in hand to set forth, in order, " a Declaration (*Exposition* or *Narrative*, Διήγησιν) of those " things which are most surely believ'd among (or *were* " *fulfill'd in, or among*) us; (2) Even as they deliver'd them " unto us, which from the beginning were Eye-witnesses " and Ministers of the Word: (3) It seem'd good to ME " also, having had perfect understanding of all things from " the very first, (or *having look'd back, and search'd accu-* " *rately into all Matters from the beginning, or highest time,* " παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς) to write unto " *Thee* in order, most excellent THEOPHILUS, (4) That " *Thou* mightest know the Certainty (or *Validity, Sound* " *Discussion,* ἀσφάλειαν) of those things wherein THOU " hast been instructed (or *catechiz'd*) περὶ ὧν κατηχήθης." Whether the words περιπληροφορημένων ἐν ἡμῖν, in the first Verse, shou'd be render'd *believ'd among*, or *fulfill'd in, or among us*, may depend on the different reading of the *Original*. For in some Copys, the ἐν next following is left out. However, the exact Interpreters or verbal Translators render it *fulfill'd*, Vid. *Ar. Montan. Edit. Plantin.* 1584. In *Ver.* 4. the word CERTAINTY, ἀσφάλειαν, is interpreted ἀκρίβειαν, *Validity, Soundness, good Foundation*, from the Sense of the preceding Verse. See the late Edition of our learned Dr. MILL, *ex recensione* KUSTERI, Rot. 1710. For the word *Catechiz'd*, κατηχήθης, (the last of the fourth Verse). ROB. CONSTANTINE has this Explanation of it: " *Priscis Theologis apud* ÆGYPTIOS *mos erat, ut* Mys- " teria *voce tantùm, veluti per manus, posteris relinquerent.* " *Apud Christianos, qui Baptismatis erant candidati, iis,* " *vivâ voce, tradebantur fidei Christianæ Mysteria,* sine scrip- " tis: *quod* PAULUS & LUCAS κατηχεῖν *vocant. Unde* " *qui docebantur,* Catechumeni *vocabantur; qui docebant,* " Catechistæ."

Misc. 5. " the Initiated or *Catechiz'd*, from *Tradi-*
" *tion*, and early *Inſtruction* in their Youth;
" or what had been tranſmitted, by Re-
" port, from ſuch as were the preſum'd
" Auditors, and *Eye-witneſſes of thoſe things*
" in former time."

WHETHER thoſe ſacred Books aſcrib'd to *the Divine Legiſlator* of the JEWS, and which treat of his * Death, Burial, and Succeſſion, as well as of his Life and Actions, are ſtrictly to be underſtood as coming from the immediate Pen of that *holy Founder*, or rather from ſome *other* inſpir'd Hand, guided by the ſame influencing Spirit; I will not preſume ſo much as to examine or enquire. But in general we find, That both as to publick Concerns, in Religion, and in Philoſophy, the great and eminent *Actors* were of a Rank ſuperior to the *Writing*-Worthys. The great ATHENIAN Legiſlator, tho noted as a poetical Genius, cannot be eſteem'd an *Author*, for the ſake of ſome few Verſes he may occaſionally have made. Nor was the great SPARTAN *Founder*, *a Poet himſelf*, tho *Author* or *Redeemer* (if I may ſo expreſs it) to the greateſt and beſt of Poets; who ow'd in a manner his Form and Being to the accurate Searches and Collections of that great

* Deut. ch. xxxiv. ver. 5, 6, 7, &c.

Patron. The *Politicians* and *civil* SAGES, who were fitted in all respects for the great Scene of Business, cou'd not, it seems, be well taken out of it, to attend the slender and minute Affairs of *Letters*, and *Scholastick* Science. Ch. I.

'TIS true, indeed, that without *a Capacity* for Action, and *a Knowledg* of the World and Mankind, there can be no Author naturally qualify'd to write with Dignity, or execute any noble or great Design. But there are many, who with the highest Capacity for Business, are by their Fortune deny'd the Privilege of that higher Sphere. As there are others, who having once mov'd in it, have been afterwards, by many Impediments and Obstructions, necessitated to retire, and exert their Genius in this lower degree.

'TIS to some Catastrophe of this kind that we owe the noblest *Historians* (even the two *Princes* and *Fathers* of History) as well as the greatest *Philosophical* Writers, the *Founder* of the ACADEMY, and others, who were also noble in respect of their Birth, and fitted for the highest Stations in the Publick; but discourag'd from engaging in it, on account of some Misfortunes, experienc'd either in their own Persons, or that of their near Friends.

Misc. 5.

'TIS to the early Baniſhment and long Retirement of a heroick Youth out of his native Country, that we owe an original Syſtem of Works, the politeſt, wiſeſt, uſefulleſt, and (to thoſe who can underſtand the *Divineneſs* of a juſt *Simplicity*) the moſt * *amiable*, and even the moſt elevating and exalting of all un-inſpir'd and merely human Authors.

TO this Fortune we owe ſome of the greateſt of the antient Poets. 'Twas this Chance which produc'd the MUSE of an exalted *Grecian* † LYRICK, and of his Follower ‡ HORACE; whoſe Character, tho eaſy to be gather'd from Hiſtory, and his own Works, is little obſerv'd by any of his Commentators: The general Idea, conceiv'd of him, being drawn chiefly from his precarious and low Circumſtances at Court, after the forfeiture of his Eſtate, under the Uſurpation and Con-

* Τὸν ἥδιστον καὶ χαριέστατον Ξενοφῶντα, as *Athenæus* calls him, lib. xi. See VOL. I. *pag.* 255.

† *Et te ſonantem plenius aureo,*
ALCÆE, plectro dura navis,
Dura fugæ mala, dura belli.
Horat. Lib. ii. Od. xiii. ver. 26.

‡ ——— *Age, dic Latinum,*
Barbite, carmen.
Lesbio primùm modulate Civi;
Qui ferox bello, &c.
Horat. Lib. i. Od. xxxii. ver. 3.

queſt

queſt of an OCTAVIUS, and the Miniſtry of a MÆCENAS; not from his better Condition, and nobler Employments in earlier days, under the Favour and Friendſhip of *greater* and better Men, whilſt the *Roman* State and Liberty ſubſiſted. For of this Change he himſelf, as great a Courtier as he ſeem'd afterwards, gives ſufficient * Intimation. Ch. I.

LET

* *Dura ſed amovere loco me tempora grato,*
Civiliſque rudem belli tulit æſtus in arma,
Cæſaris Auguſti non reſponſura lacertis.
Unde ſimul primum me dimiſere Philippi,
Deciſis humilem pennis, inopemque paterni
Et laris & fundi, paupertas impulit audax
Ut verſus facerem.
Horat. Lib. ii. Epiſt. ii. ver. 46.
——————*At olim*
Quòd mihi pareret Legio Romana Tribuno.
Lib. i. Sat. vi. ver. 47.

Viz. under BRUTUS. Whence again that natural Boaſt:
Me primis urbis BELLI placuiſſe Domique.
Lib. i. Epiſt. xx. ver. 23.

And again,
——*Cum MAGNIS vixiſſe invita fatebitur uſque*
Invidia. Lib. ii. Sat. i. ver. 77.

Where the *vixiſſe* ſhews plainly whom he principally meant by his *MAGNI*, his *early* Patrons and Great Men in the State: His Apology and Defenſe here (as well as in his fourth and ſixth Satirs of his firſt Book, and his 2d Epiſtle of his ſecond, and elſewhere) being ſupported ſtill by the open and bold Aſſertion of his good Education, (equal to the higheſt Senators, and under the beſt Maſters) his Employments at home and abroad, and his *early* Commerce and Familiarity with *former* Great Men, before theſe his *new* Friendſhips, and this *latter* Court-Acquaintance, which was now envy'd him by his Adverſarys.

NUNC quia Mæcenas, tibi ſum convictor: at OLIM
Quòd mihi pareret Legio Romana Tribuno.

Misc. 5.

LET AUTHORS therefore know themſelves; and tho conſcious of Worth, Virtue, and a Genius, ſuch as may juſtly place them above Flattery or mean Courtſhip to their READER; yet let them reflect, that *as Authors merely*, they are but of the ſecond Rank of Men. And let *the* READER withal conſider, " That when " he unworthily reſigns the place of Ho- " nour, and ſurrenders his *Taſte*, or *Judg-* " *ment*, to *an Author* of ever ſo great a " Name, or venerable Antiquity, and not " to *Reaſon*, and *Truth*, at whatever ha-

The Reproach *now* was with reſpect to a MÆCENAS or AUGUSTUS. 'Twas the ſame *formerly* with reſpect to a BRUTUS, and thoſe who were *then* the principal and leading Men. The Complaint or Murmur againſt him on account of his being an *Upſtart* or *Favourite* under a MÆCENAS and AUGUSTUS, cou'd not be anſwer'd, by a *Vixiſſe* relating to the ſame Perſons; any more than his *Placuiſſe*, join'd with his *BELLI Domique*, cou'd relate to thoſe under whom he never went to War, nor wou'd ever conſent to bear any Honours. For ſo he himſelf diſtinguiſhes (Sat. vi. to MÆCENAS)

——— *Quia non ut forſit honorem*
Jure mihi invideat quivis, ita te quoque amicum. ver. 49.

He was formerly *an Actor*, and in the *Miniſtry* of Affairs: Now only a FRIEND to *a Miniſter*: Himſelf ſtill a *private* and *retir'd* Man. That he refus'd AUGUSTUS's Offer of the Secretary-ſhip, is well known. But in theſe Circumſtances, the Politeneſs as well as Artifice of HORACE is admirable; in making *Futurity* or *Poſterity* to be the ſpeaking Party in both thoſe places, where he ſuggeſts his Intimacy and Favour with the *Great*, that there might, in ſome meaſure, be room left (tho in ſtrictneſs there was ſcarce any) for an OCTAVIUS and a MÆCENAS to be included. See VOL. I. *pag.* 269, 270. in the Notes.

" zard;

" zard; he not only betrays *himself*, but Ch. 1.
" withal the *common Cause* of AUTHOR
" and READER, the Interest of *Letters*
" and *Knowledg*, and the chief *Liberty*,
" *Privilege*, and *Prerogative* of the rational
" part of Mankind."

'TIS related in History of the CAPPADOCIANS, That being offer'd their *Liberty* by the ROMANS, and permitted to govern themselves by their own Laws and Constitutions, they were much terrify'd at the Proposal; and as if some sore harm had been intended 'em, humbly made it their Request, " That they might be go-
" vern'd by arbitrary Power, and that an
" absolute Governour might without de-
" lay be appointed over 'em at the discre-
" tion of the ROMANS." For such was their Disposition towards mere *Slavery* and *Subjection*; that they dar'd not pretend so much as to *chuse* their own MASTER. So essential they thought SLAVERY, and so *divine* a thing *the Right of* MASTERSHIP, that they dar'd not be so *free* even as to presume to give themselves that Blessing, which they chose to leave rather to *Providence*, *Fortune*, or A CONQUEROR, to bestow upon them. They dar'd not *make* a King; but wou'd rather *take* one from their powerful Neighbours. Had they been necessitated to come to an *Election*, the Horror of such a Use of

Misc. 5. Liberty in Government, wou'd perhaps have determin'd 'em to chuſe *blindfold*, or leave it to the Deciſion of the commoneſt *Lot*, Caſt of Dye, *Croſs* or *Pile*, or whatever it were which might beſt enable them to clear themſelves of the heinous Charge of uſing the leaſt Foreſight, Choice, or Prudence in ſuch an Affair.

I SHOU'D think it a great Misfortune, were my READER of the number of thoſe, who in a kind of *Cappadocian* Spirit, cou'd eaſily be terrify'd with the Propoſal of giving him his *Liberty*, and making him *his own Judg*. My Endeavour, I muſt confeſs, has been to ſhew him his juſt Prerogative in this reſpect, and to give him the ſharpeſt Eye over his *Author*, invite him to criticize honeſtly, without favour or affection, and with the utmoſt Bent of his Parts and Judgment. On this account it may be objected to me, perhaps, "That I am not a little vain and pre-"ſumptuous, in my *own* as well as in my "*Author's* behalf, who can thus, as it "were, challenge my *Reader* to a Trial "of his keeneſt Wit."

BUT to this I anſwer, That ſhou'd I have the good fortune to raiſe the maſterly Spirit of *juſt* CRITICISM in my *Readers*, and exalt them ever ſo little above

the lazy, timorous, over-modeſt, or re- Ch. 1.
ſign'd State, in which the generality of
them remain; tho by this very Spirit, I
my-ſelf might poſſibly meet my Doom:
I ſhou'd however abundantly congratulate
with my-ſelf on theſe my low Flights, be
proud of having plum'd the Arrows of bet-
ter *Wits*, and furniſh'd Artillery, or Am-
munition of any kind, to thoſe Powers, to
which I *my-ſelf* had fall'n a Victim.

*——*Fungar vice Cotis.*——

I COU'D reconcile my Ambition in this reſpect to what I call my *Loyalty to the* READER; and ſay of his Elevation in Criticiſm and Judgment, what a *Roman* Princeſs ſaid of her Son's Advancement to Empire, "† *Occidat, dum imperet.*"

HAD I been a *Spaniſh* CERVANTES, and with ſucceſs equal to that comick Author, had deſtroy'd the reigning Taſte of *Gothick* or *Mooriſh* CHIVALRY, I cou'd afterwards contentedly have ſeen my *Burleſque*-Work it-ſelf deſpis'd, and ſet aſide; when it had wrought its intended effect, and deſtroy'd thoſe *Giants* and *Monſters* of the Brain, againſt which it was originally deſign'd. Without regard, therefore, to the prevailing *Reliſh* or *Taſte* which, in

* Horat. de Arte Poet. ver. 304.
† Tacit. Annal. lib. xiv. cap. 9.

my

Misc. 5. my own Person, I may unhappily experience, when these my Miscellaneous Works are leisurely examin'd; I shall proceed still in my Endeavour to refine my *Reader's* PALATE; *whetting* and *sharpening* it, the best I can, for Use, and Practice, in the lower Subjects: that by this Exercise it may acquire the greater Keenness, and be of so much the better effect in Subjects of a higher kind, which relate to his chief Happiness, his *Liberty* and *Manhood*.

SUPPOSING me therefore a mere *comick* Humourist, in respect of those inferior Subjects, which after the manner of my familiar *Prose-Satir* I presume to criticize; May not I be allow'd to ask, "Whether "there remains not still among us noble "BRITONS, something of that original "*Barbarous* and *Gothick* Relish, not wholly purg'd away; when, even at this hour, "*Romances* and *Gallantrys* of like sort, "together with *Works* as monstrous of o-"ther kinds, are current, and in vogue, even "with the People who constitute our re-"puted *polite World?*" Need I on this account refer again to our * Author, where he treats in general of *the Style* and *Manner* of our *modern Authors*, from the *Divine* to the *Comedian?* What Person is there of the

* *Viz.* In his *Advice to Authors*, Treatise III.

least

leaſt Judgment or Underſtanding, who can- Ch. I.
not eaſily, and without the help of *a Di-*
vine, or rigid *Moraliſt*, obſerve the lame Condition of our *Engliſh* STAGE; which nevertheleſs is found the Rendevouz and chief Entertainment of our beſt Company, and from whence in all probability our Youth will continue to draw their Notion of *Manners*, and their Taſte of *Life*, more directly and naturally, than from the *Rehearſals* and *Declamations* of a *graver* THEATER?

LET thoſe whoſe buſineſs it is, advance, as they beſt can, the Benefit of that *ſacred Oratory*, which we have lately ſeen and are ſtill like to ſee employ'd to various purpoſes, and further deſigns than that of inſtructing us in Religion or Manners. Let 'em in that high *Scene* endeavour to refine our Taſte and Judgment in ſacred Matters. 'Tis the good *Critick's* Task to amend our *common* STAGE; nor ought this *Dramatick* Performance to be decry'd or ſentenc'd by thoſe Criticks of a higher Sphere. The Practice and *Art* is honeſt, in it-ſelf. Our *Foundations* are well laid. And in the main, our *Engliſh* STAGE (as * has been remark'd) is capable of the higheſt Improvement; as well from the preſent Genius of our Nation, as from the rich Oar

* VOL. I. *pag.* 217, &c. 223, 259, 275, 276.

of

Misc. 5. of our early Poets in this kind. But *Faults* are easier imitated than Beautys.

WE find, indeed, our THEATER become of late the Subject of a growing Criticism. We hear it openly complain'd, "That in our *newer* Plays as well as in "our *older*, in *Comedy* as well as *Tragedy*, the Stage presents a proper Scene of "Uproar; ———Duels fought; Swords "drawn, many of a side; Wounds given, "and sometimes dress'd too; the Surgeon "call'd, and the Patient prob'd and tented "upon the Spot. That in our *Tragedy*, "nothing is so common as Wheels, Racks, "and Gibbets properly adorn'd; Executions decently perform'd; Headless Bodys and Bodiless Heads, expos'd to view: "Battels fought: Murders committed: "and the Dead carry'd off in great Numbers."—Such is our Politeness!

NOR are these *Plays*, on this account, the less frequented by *either* of the Sexes: Which inclines me to favour the Conceit our * Author has suggested concerning the mutual Correspondence and Relation between our *Royal* THEATER, and *Popular* CIRCUS or *Bear-Garden*. For in the former of these Assemblys, 'tis undeniable that at least the *two* upper Regions or Gallerys

* VOL. I. *pag.* 270, &c.

contain

contain ſuch Spectators, as indifferently fre- Ch. I.
quent each Place of Sport. So that 'tis no
wonder we hear ſuch Applauſe reſounded on the Victorys of an ALMANZOR; when the ſame Partys had poſſibly, no later than the Day before, beſtow'd their Applauſe as freely on the *victorious Butcher*, the HERO of *another Stage*: where amidſt various Frays, beſtial and human Blood, promiſcuous Wounds and Slaughter; one Sex are obſerv'd as frequent and as pleas'd Spectators as the other, and ſometimes not *Spectators* only, but *Actors* in the *Gladiatorian* Parts. ——Theſe Congregations, which we may be apt to call *Heatheniſh* *, (tho in reality never known among the *politer Heathens)* are, in our *Chriſtian* Nation, unconcernedly allow'd and tolerated, as no way injurious to *religious* Intereſts; whatever effect they may be found to have on *national Manners*, *Humanity*, and *Civil Life*. Of ſuch *Indulgencys* as theſe, we hear no Complaints. Nor are any *Aſſemblys*, tho of the moſt *barbarous* and *enormous* kind, ſo offenſive, it ſeems, to *Men of Zeal*, as *religious Aſſemblys* of a *different* Faſhion or Habit from their own.

I AM ſorry to ſay, that, tho in the many parts of *Poetry* our Attempts have been high and noble, yet in general the

* VOL. I. *pag.* 269, &c.

TASTE

Misc. 5. TASTE of *Wit* and *Letters* lies much upon a level with what relates to our Stage.

I CAN readily allow to our BRITISH *Genius* what was allow'd to the ROMAN heretofore:

* ——————*Naturâ ſublimis & acer:*
Nam ſpirat Tragicum ſatis, & feliciter audet.

But then I muſt add too, that the exceſſive Indulgence and Favour ſhown to our *Authors* on account of what their *mere Genius* and *flowing* Vein afford, has render'd them intolerably ſupine, conceited, and Admirers of themſelves. The Publick having once ſuffer'd 'em to take the aſcendent, they become, like flatter'd Princes, impatient of Contradiction or Advice. They think it a diſgrace to be criticiz'd, even by *a Friend*; or to reform, at his deſire, what they themſelves are fully convinc'd is negligent, and uncorrect.

† *Sed turpem putat in ſcriptis, metuitque Lituram.*

The ‡ *Limæ Labor* is the great Grievance, with our Country-men. An *Engliſh* AUTHOR wou'd be *all* GENIUS. He wou'd

* Horat. Lib. ii. Epiſt. i. ver. 165.
† Ibid. ‡ Ars Poet.

reap

reap the *Fruits* of Art; but without Study, Pains, or Application. He thinks it neceſſary, indeed, (leſt his Learning ſhou'd be call'd in queſtion) to ſhow the World that he errs *knowingly* againſt the Rules of Art. And for this reaſon, whatever Piece he publiſhes at any time, he ſeldom fails, in ſome prefix'd Apology, to ſpeak in ſuch a manner of *Criticiſm* and *Art*, as may confound the ordinary *Reader*, and prevent him from taking up *a Part*, which, ſhou'd he once aſſume, wou'd prove fatal to the impotent and mean Performance. Ch. I.

'TWERE to be wiſh'd, that when once our Authors had conſider'd of a *Model* or *Plan*, and attain'd the Knowledg of a * WHOLE and PARTS; when from this begin-

* Ὅλον δέ ἐστι τὸ ἔχον ἀρχὴν καὶ μέσον καὶ τελευτήν. Ἀρχὴ δέ ἐστιν, ὃ αὐτὸ μὲν ἐξ ἀνάγκης, μὴ μετ' ἄλλο ἐστί· μετ' ἐκεῖνο δ' ἕτερον πέφυκεν εἶναι ἢ γίνεσθαι. Τελευτὴ δὲ τοὐναντίον, ὃ αὐτὸ μετ' ἄλλο πέφυκεν εἶναι, ἢ ἐξ ἀνάγκης, ἢ ὡς ἐπὶ τὸ πολύ· μετὰ δὲ τοῦτο ἄλλο οὐδέν. Μέσον δὲ, καὶ αὐτὸ μετ' ἄλλο, καὶ μετ' ἐκεῖνο ἕτερον. Arist. de Poet. cap. 7. And in the following Chapter, Μῦθος δ' ἐστὶν εἷς, οὐχ ὥσπερ τινὲς οἴονται, ἐὰν περὶ ἕνα ᾖ, &c.

Denique ſi quod vis ſimplex duntaxat & UNUM.
Horat. de Arte Poet. ver. 23. *See* VOL. I. *p.* 145, 146.

'Tis an infallible proof of the want of juſt *Integrity* in every Writing, from the *Epopee* or *Heroick*-Poem, down to the familiar Epiſtle, or ſlighteſt Eſſay either in *Verſe* or *Proſe*, if each ſeveral Part or Portion fits not its proper place ſo exactly, that the leaſt Tranſpoſition wou'd be impracticable. Whatever is *Epiſodick*, tho perhaps it be *a Whole*, and in itſelf *intire*, yet being inſerted, as a *Part*, in a Work of greater

Misc. 5. beginning they had proceeded to *Morals*, and the Knowledg of what is call'd * POETICK MANNERS, and TRUTH; when

greater length, it must appear only in its *due Place*. And that Place alone can be call'd its *due*-one, which alone befits it. If there be any Passage in the Middle or End, which might have stood in the Beginning; or any in the Beginning, which might have stood as well in the Middle or End; there is properly in such a Piece neither Beginning, Middle, nor End. 'Tis a mere *Rhapsody*; not a Work. And the more it assumes the Air or Appearance of *a real Work*, the more ridiculous it becomes. See above, *pag.* 25. And VOL. I. *pag.* 145, 146.

* *Respicere exemplar vitæ morumque jubebo*
Doctum Imitatorem, & VERAS hinc ducere voces.
Horat. de Arte Poet. ver. 317.

The Chief of antient Criticks, we know, extols HOMER, above all things, for understanding how "*To LYE in perfection:*" as the Passage shews which we have cited above, VOL. I. *pag.* 346. His LYES, according to that Master's Opinion, and the Judgment of many of the graveſt and most venerable Writers, were, in themselves, the justest *Moral Truths*, and exhibitive of the best Doctrine and Instruction in Life and Manners. It may be ask'd perhaps, "How comes the Poet, then, to draw no single Pat-"tern of the kind, no *perfect Character*, in either of his "Heroick Pieces?" I answer, that shou'd he attempt to do it, he wou'd, *as a Poet*, be prepostorous and false. 'Tis not *the Possible*, but *the Probable* and *Likely*, which must be the Poet's Guide in *Manners*. By this he wins Attention, and moves the conscious Reader or Spectator; who judges best from *within*, by what he naturally feels and experiences in his own Heart. The Perfection of Virtue is from long *Art* and *Management*, *Self-controul*, and, as it were, *Force on Nature*. But the common Auditor or Spectator, who seeks Pleasure only, and loves to engage his Passion, by view of other Passion and Emotion, comprehends little of the Restraints, Allays and Corrections, which form this *new* and *artificial Creature*. For such indeed is the *truly virtuous Man*; whose ART, tho ever so *natural* in it-self,

when they had learnt to reject *falſe* *Thought*, embaraſſing and *mix'd Meta-phors*, the ridiculous *Paint* in Comedy, and

it-ſelf, or juſtly founded in *Reaſon* and *Nature*, is an Improvement far beyond the common Stamp, or known Character of Human Kind. And thus the compleatly virtuous and perfect Character is *unpoetical* and *falſe*. Effects muſt not appear, where Cauſes muſt neceſſarily remain unknown and incomprehenſible. A HERO *without Paſſion*, is, in Poetry, as abſurd as *a* HERO *without Life or Action*. Now if *Paſſion* be allow'd, *paſſionate Action* muſt enſue. The ſame Heroick Genius and ſeeming Magnanimity which tranſport us when beheld, are naturally tranſporting in the Lives and Manners of *the Great*, who are deſcrib'd to us. And thus the able *Deſigner*, who feigns in behalf of *Truth*, and draws his Characters after the *Moral Rule*, fails not to diſcover Nature's Propenſity; and aſſigns to theſe high Spirits their proper Exorbitancy, and Inclination to exceed in that Tone or Species of Paſſion, which conſtitutes the eminent or ſhining part of each poetical Character. The Paſſion of an ACHILLES is towards that Glory which is acquir'd by Arms and perſonal Valour. In favour of this Character, we forgive the generous Youth his Exceſs of Ardor in the Field, and his Reſentment when injur'd and provok'd in Council, and by his Allies. The Paſſion of an ULYSSES is towards that Glory which is acquir'd by Prudence, Wiſdom, and Ability in Affairs. 'Tis in favour of this Character that we forgive him his ſubtle, crafty, and deceitful Air: ſince the *intriguing Spirit*, the *over-reaching Manner*, and *Over-refinement of Art and Policy*, are as naturally incident to the experienc'd and thorow Politician, as *ſudden Reſentment*, *indiſcreet and raſh Behaviour*, to the open undeſigning Character of a warlike Youth. The gigantick Force and military Toil of an AJAX wou'd not be ſo eaſily credible, or engaging, but for the honeſt Simplicity of his Nature, and the Heavineſs of his Parts and Genius. For Strength of Body being ſo often noted by us, as un-attended with equal Parts and Strength of Mind; when we ſee this natural Effect expreſs'd, and find our ſecret and malicious kind of Reaſoning confirm'd, on this hand; we yield to any *Hyperbole* of our Poet, on the other. He has afterwards his full Scope, and

Misc. 5. and the *falſe Sublime*, and *Bombaſt* in Heroick; they wou'd at laſt have ſome regard to Numbers, Harmony, and *an Ear*;

Liberty of enlarging, and exceeding, in the peculiar Virtue and Excellence of his Hero. He may *lye* ſplendidly, raiſe *wonder*, and be as *aſtoniſhing* as he pleaſes. Every thing will be allow'd him in return for this frank Allowance. Thus the Tongue of a NESTOR may work Prodigys, whilſt the accompanying Allays of a rhetorical Fluency, and aged Experience, are kept in view. An AGAMEMNON may be admir'd as a noble and wiſe Chief, whilſt a certain princely Haughtineſs, a Stiffneſs, and ſtately Carriage natural to the Character, are repreſented in his Perſon, and noted in their ill Effects. For thus *the Exceſſes* of every Character are by the Poet *redreſs'd*. And the Misfortunes naturally attending ſuch Exceſſes, being juſtly apply'd; our Paſſions, whilſt in the ſtrongeſt manner engag'd and mov'd, are in the wholeſomeſt and moſt effectual manner corrected and *purg'd*. Were a Man to form himſelf by one ſingle Pattern or Original, however perfect; he wou'd himſelf be a mere *Copy*. But whilſt he draws from various Models, he is *original*, *natural*, and *unaffected*. We ſee in outward Carriage and Behaviour, how ridiculous any one becomes who imitates another, be he ever ſo graceful. They are mean Spirits who love to copy *merely*. Nothing is agreeable or natural, but what is *original*. Our Manners, like our Faces, tho ever ſo beautiful, muſt differ in their Beauty. An Over-regularity is next to a Deformity. And in *a Poem*, whether *Epick* or *Dramatick*, a compleat and *perfect Character* is the greateſt *Monſter*; and of all poetick Fictions not only the leaſt *engaging*, but the leaſt *moral* and *improving*.——Thus much by way of Remark upon *poetical TRUTH*, and the juſt Fiction, or artful *Lying* of the able Poet; according to the Judgment of the *Maſter*-Critick. What HORACE expreſſes of the ſame *Lying* Virtue, is of an eaſier ſenſe, and needs no explanation.

Atque ita mentitur, ſic veris falſa remiſcet;
Primo ne medium, medio ne diſcrepet imum.
De Arte Poet. ver. 152.

The

* *Ear*; and correct, as far as poſſible, the harſh Sounds of our Language, in *Poetry* at leaſt, if not in *Proſe*. Ch. 1.

BUT ſo much are our *Britiſh* Poets taken up, in ſeeking out that monſtrous Ornament which we call † *Rhyme*, that 'tis no

The ſame may be obſerv'd not only in *Heroick* Draughts, but in the inferior Characters of *Comedy*.

Quàm ſimilis uterque eſt ſui!

Ter. Phorm. Act. iii. Sc. 2.

See VOL. I. *pag.* 4, 142, 143, 337, & 351. in the Notes, at the end.

* VOL. I. *pag.* 217.

† The Reader, if curious in theſe matters, may ſee Is. VOSSIUS *de viribus Rhythmi*; and what he ſays, withal, of antient *Muſick*, and the degrees by which they ſurpaſs us Moderns, (as has been demonſtrated by late Mathematicians of our Nation) contrary to a ridiculous Notion ſome have had, that becauſe in this, as in all other Arts, the Antients ſtudy'd *Simplicity*, and affected it as the higheſt Perfection in their Performances, they were therefore ignorant of *Parts* and *Symphony*. Againſt this, Is. VOSSIUS, amongſt other Authors, cites the antient Peripatetick περὶ Κόσμε at the beginning of his fifth Chapter. To which he might have added another Paſſage in Chap. 6. The Suitableneſs of this antient Author's Thought to what has been often advanc'd in the philoſophical Parts of theſe Volumes, concerning the univerſal *Symmetry*, or Union of *the Whole*, may make it excuſable if we add here the two Paſſages together, in their inimitable Original. Ἴσως δὲ καὶ τῆς ἐναντίων ἡ φύσις γλίχεται, καὶ ἐκ τούτων ἀποτελεῖν τὸ σύμφωνον, οὐκ ἐκ τῆς ὁμοίων· ὥσπερ ἀμέλει τὸ ἄρρεν συνήγαγε πρὸς τὸ θῆλυ, καὶ οὐχ ἑκάτερον πρὸς τὸ ὁμόφυλον, καὶ τὴν πρώτην ὁμόνοιαν διὰ τῆς ἐναντίων συνῆψεν, ἢ διὰ τῆς ὁμοίων. Ἔοικε δὲ καὶ ἡ τέχνη τὴν φύσιν μιμουμένη, τοῦτο ποιεῖν. Ζωγραφία μὲν γὰρ, λευκῶν τε καὶ μελάνων, ὠχρῶν τε καὶ ἐρυθρῶν χρωμάτων εγκεραυμένη φύσεις, τὰς εἰκόνας τοῖς πεποιημένοις ἀπετέλεσε συμφώνες. Μουσικὴ δὲ, ὀξεῖς ἅμα καὶ βαρεῖς, μακρές τε καὶ βραχεῖς φθόγγες μίξασα, ἓν διαφόροις φωναῖς,

Misc. 5. no wonder if other Ornaments, and *real Graces* are unthought of, and left un-attempted. However, since in some Parts of Poetry, especially in *the Dramatick*, we have been so happy as to triumph over this barbarous Taste; 'tis unaccountable that our *Poets*, who from this Privilege ought to undertake some further Refinements, shou'd remain still upon the same level as before. 'Tis a shame to our *Authors*, that in their elegant Style and *metred Prose* there shou'd not be found a peculiar Grace and Harmony, resulting from a more natural and easy Disengagement of their Periods, and from a careful avoiding the Encounter of the shocking Consonants and jarring Sounds to which our Language is so unfortunately subject.

THEY have of late, 'tis true, reform'd in some measure the gouty Joints and

μίαν ἀπηλέλεσεν ἁρμονίαν. Γραμματικὴ δὲ, ἐκ φωνηέντων καὶ ἀφώνων γραμμάτων κεράσαν ποιησαμένη, τὴν ὅλην τέχνην ἀπ' αὐτῶν συνεστήσατο. Ταὐτὸ δὲ τοῦτο ἦν καὶ τὸ ῥηθὲν τῷ σκοτεινῷ λεγόμενον Ἡρακλείτῳ. συναφείας ὅλα καὶ ἀχὶ ὅλα, συμφερόμενον καὶ διαφερόμενον, συνᾷδον καὶ διᾷδον, καὶ ἐκ πάντων ἕν, καὶ ἐξ ἑνὸς πάντα. And in the following Passage, Μία δὲ ἐκ πάντων ἁρμονία συναδόντων καὶ χορευόντων κατὰ τὸν ἐφαμὼν, ἐξ ἑνός τε γίνεται, καὶ εἰς ἓν ἀπολήγει. Κόσμον δ' ἐτυμῶς τὸ σύμπαν. ἀλλ' οὐχ ἀκοσμίαν ὀνομάσαις ἄν. Καθάπερ δὲ ἐν χορῷ κορυφαία καλάζανθ, συνεπηχεῖ πᾶς ὁ χορὸς ἀνδρῶν ἔθ' ὅτε καὶ γυναικῶν, ἐν διαφόροις φωναῖς ὀξυτέραις καὶ βαρυτέραις, μίαν ἁρμονίαν ἐμμελῆ κερανυύντων, ἕπως ἔχει καὶ ἐπὶ τὸ τὸ σύμπαν διέποντ ΘΕΟΤ. See VOL. II. *pag.* 214. And above, *pag.* 182, 3, 4, 5. in the Notes.

Darning-

Darning-work of *Whereunto's*, *Whereby's*, *Thereof's*, *Therewith's*, and the reſt of this kind; by which, complicated Periods are ſo curiouſly ſtrung, or hook'd on, one to another, after the long-ſpun manner of the *Bar*, or *Pulpit*. But to take into conſideration no real Accent, or Cadency of Words, no Sound or Meaſure of Syllables; to put together, at one time, a Set of Compounds, of the longeſt *Greek* or *Latin* Termination; and at another, to let whole Verſes, and thoſe too of our heroick and longeſt ſort, paſs currently in *Monoſyllables*; is, methinks, no ſlender Negligence. If ſingle Verſes at the head, or in the moſt emphatical places, of the moſt conſiderable Works, can admit of ſuch a Structure, and paſs for truly harmonious and poetical in this negligent form; I ſee no reaſon why more Verſes than one or two, of the ſame formation, ſhou'd not be as well admitted; or why an un-interrupted Succeſſion of theſe well-ſtrung *Monoſyllables* might not be allow'd to clatter after one another, like the Hammers of a Paper-Mill, without any breach of Muſick, or prejudice to the Harmony of our Language. But if Perſons who have gone no farther than a Smith's Anvil to gain *an Ear*, are yet likely, on fair trial, to find a plain defect in theſe *Ten-Monoſyllable* Heroicks; it wou'd follow, methinks, that even a *Proſe*-Author, who attempts to write politely, Ch. 1.

Misc. 5. ſhou'd endeavour to confine himſelf within thoſe Bounds, which can never, without breach of Harmony, be exceeded in any juſt *Metre*, or agreeable Pronunciation.

THUS HAVE I ventur'd to arraign the Authority of thoſe ſelf-privileg'd Writers, who wou'd exempt themſelves from *Criticiſm*, and ſave their ill-acquir'd Reputation, by the Decrial of an *Art*, on which the Cauſe and Intereſt of *Wit* and *Letters* abſolutely depend. Be it they themſelves, or their great Patrons in their behalf, who wou'd thus arbitrarily ſupport the Credit of ill Writings; the Attempt, I hope, will prove unſucceſsful. Be they Moderns or Antients, Foreigners or Natives, ponderous and auſtere Writers, or airy and of the humorous kind: Whoever takes refuge here, or ſeeks Protection hence; whoever joins his Party or Intereſt to this Cauſe; it appears from the very Fact and Endeavour alone, that there is juſt ground to ſuſpect ſome Inſufficiency or Impoſture at the bottom. And on this account the READER, if he be wiſe, will the rather redouble his Application and Induſtry, to examine the Merit of his aſſuming Author. If, as *Reader*, and *Judg*, he dares once aſſert that *Liberty* to which we have ſhewn him juſtly intitled; he will not eaſily be threaten'd or ridicul'd out of

the

the use of his *examining Capacity*, and *native Privilege* of CRITICISM. Ch. 1.

'TWAS to this *Art*, so well understood and practis'd heretofore, that the wise Antients ow'd whatever was consummate and perfect in their Productions. 'Tis to the same *Art* we owe the Recovery of Letters in these latter Ages. To this alone we must ascribe the Recognition of antient Manuscripts, the Discovery of what is spurious, and the Discernment of whatever is genuine of those venerable Remains which have pass'd thro' such dark Periods of Ignorance, and rais'd us to the Improvements we now make in every Science. 'Tis to this *Art*, that even the *Sacred Authors* themselves owe their highest Purity and Correctness. So *sacred* ought the *Art* itself to be esteem'd; when from its Supplies alone is form'd that judicious and learned Strength, by which the Defenders of our Holy Religion are able so successfully to refute the *Heathens*, *Jews*, *Sectarians*, *Hereticks*, and other Enemys or Opposers of our primitive and antient Faith.

BUT having thus, after our Author's example, asserted the Use of CRITICISM, in all literate Works, from the main *Frame*, or *Plan* of every Writing, down to the minutest *Particle*; we may now proceed to exercise this *Art* upon our Author himself,

Misc. 5. and by his own Rules examine him in this his last Treatise; reserving still to our-selves the same Privilege of Variation, and Excursion into other Subjects, the same *Episodick* Liberty, and Right of wandering, which we have maintain'd in the preceding Chapters.

CHAP.

CHAP. II.

Generation and Succeſſion of our national and modern Wit.——Manners of the Proprietors.——*Corporation and Joint-Stock——Statute againſt* Criticiſm. *A Coffee-Houſe Committee.—Mr.* BAYS.—*Other* BAYS's *in Divinity.——Cenſure of our Author's* Dialogue-Piece; *and of the Manner of* Dialogue-*Writing, us'd by Reverend Wits.*

ACCORDING to the common Courſe of Practice in our Age, we ſeldom ſee the Character of *Writer* and that of *Critick* united in the ſame Perſon. There is, I know, a certain Species of *Authors*, who ſubſiſt wholly by the *criticizing* or *commenting* Practice upon others, and can appear in no other Form beſides what this Employment authorizes them to aſſume. They have no *original* Character, or *firſt* Part; but wait for ſomething which may be call'd *a Work*, in order to graft upon it, and come in, for Sharers, at ſecond hand.

THE

Misc. 5.

THE *Pen-men* of this Capacity and Degree are, from their Function and Employment, distinguish'd by the Title of ANSWERERS. For it happens in the World, that there are Readers of a Genius and Size just fitted to these *answering* Authors. *These*, if they teach 'em nothing else, will teach 'em, they think, to *criticize*. And tho the new practising Criticks are of a sort unlikely ever to understand any *original Book* or *Writing*; they can understand, or at least remember, and quote the subsequent Reflections, Flouts, and Jeers, which may accidentally be made on such a Piece. Where-ever a Gentleman of this sort happens, at any time, to be in company, you shall no sooner hear a new Book spoken of, than 'twill be ask'd, "Who has answer'd it?" or "When is there an Answer to come out?"——Now the *Answer*, as our Gentleman knows, must needs be newer than the *Book*. And the *newer* a thing is, the more fashionable still, and the genteeler the Subject of Discourse. For this the Bookseller knows how to fit our Gentleman to a nicety: For he has commonly an *Answer* ready bespoke, and perhaps finish'd, by the time his *new Book* comes abroad. And 'tis odds but our fashionable Gentleman, who takes both together, may read the *latter* first, and drop the other for good and all.

BUT

BUT of these *answering* WITS, and the manner of *Rejoinders*, and reiterate *Replies*, we have said what is sufficient * in a former MISCELLANY. We need only remark in general, "That 'tis necessary a "*writing* CRITICK shou'd understand "how *to write*. And tho every *Writer* is "not bound to shew himself in the capa-"city of CRITICK, every writing Cri-"tick is bound to shew himself capable of "being a WRITER. For if he be appa-"rently impotent in this *latter* kind, he is "to be deny'd all Title or Character in "*the other*."

TO *censure* merely what another Person writes; to *twitch*, *snap*, *snub up*, or *banter*; to torture *Sentences* and *Phrases*, turn a few Expressions into Ridicule, or write what is now-a-days call'd an *Answer* to any Piece, is not sufficient to constitute what is properly esteem'd a WRITER, or AUTHOR, in due form. For this reason, tho there are many ANSWERERS seen abroad, there are few or no CRITICKS or SATIRISTS. But whatever may be the State of Controversy in our *Religion*, or *politick* Concerns; 'tis certain that in the mere *literate* World, Affairs are manag'd with a better Understanding between the

* *Viz. Supra*, MISC. I. chap. 2.

principal

Misc. 5. principal Partys concern'd. The WRITERS or AUTHORS *in poſſeſſion* have an eaſier time than any *Miniſtry*, or *religious Party*, which is uppermoſt. They have found a way, by decrying *all* CRITICISM *in general*, to get rid of their *Diſſenters*, and prevent all Pretences to further *Reformation* in their State. *The* CRITICK is made to appear diſtinct, and of another *Species*; wholly different from *the Writer*. None who have a GENIUS for *Writing*, and can perform with any Succeſs, are preſum'd ſo ill-natur'd or illiberal as to endeavour to ſignalize themſelves in CRITICISM.

'TIS not difficult, however, to imagine why this practical Difference between *Writer* and *Critick* has been ſo generally eſtabliſh'd amongſt us, as to make the Provinces ſeem wholly diſtinct, and irreconcilable. The *forward* WITS, who without waiting their due time, or performing their requiſite Studys, ſtart up in the World as AUTHORS, having with little Pains or Judgment, and by the ſtrength of Fancy merely, acquir'd *a Name* with Mankind, can on no account afterwards ſubmit to a Decrial or Diſparagement of thoſe raw Works, to which they ow'd their early Character and Diſtinction. Ill wou'd it fare with 'em, indeed, if on theſe tenacious Terms they ſhou'd venture upon CRITICISM,

CISM, or offer to move that *Spirit* which wou'd infallibly give ſuch Diſturbance to their eſtabliſh'd Title. Ch. 2.

Now we may conſider, That in our Nation, and eſpecially in our preſent Age, whilſt Wars, Debates, and publick Convulſions turn our Minds ſo wholly upon Buſineſs and Affairs; the better *Genius's* being in a manner neceſſarily involv'd in the active Sphere, on which the general Eye of Mankind is ſo ſtrongly fixt; there muſt remain in the Theatre of Wit a ſufficient Vacancy of Place: and the quality of *Actor* upon that Stage muſt of conſequence be very eaſily attainable, and at a low Price of Ingenuity or Underſtanding.

THE Perſons therefore who are in poſſeſſion of the *prime Parts* in this deſerted Theatre, being ſuffer'd to maintain their Ranks and Stations in full Eaſe, have naturally a good Agreement and Underſtanding with their Fellow-Wits. Being indebted to the Times for this Happineſs, that with ſo little Induſtry or Capacity they have been able to ſerve the Nation with *Wit*, and ſupply the Place of real Diſpenſers and Miniſters of the MUSES *Treaſures*; they muſt, neceſſarily, as they have any Love for themſelves, or fatherly Affection for their Works, conſpire with one another to preſerve their common Intereſt of Indolence,

Misc. 5. dolence, and justify their Remissness, Uncorrectness, Insipidness, and downright Ignorance of all literate *Art*, or just *poetick Beauty*.

* *Magna inter molles Concordia.*

FOR this reason you see 'em mutually courteous, and benevolent; gracious and obliging, beyond measure; complimenting one another interchangeably, at the head of their Works, in *recommendatory* Verses, or in separate Panegyricks, Essays, and Fragments of Poetry; such as in the *Miscellaneous Collections* (our yearly Retail of Wit) we see curiously compacted, and accommodated to the Relish of the World. Here the *Tyrocinium* of Genius's is annually display'd. Here, if you think fit, you may make acquaintance with *the young* Offspring of WITS, as they come up gradually under *the old*; with due Courtship, and Homage, paid to those high Predecessors of Fame, in hope of being one day admitted, by turn, into the noble Order, and made WITS by *Patent* and *Authority*.

THIS is the young *Fry* which you may see busily surrounding the grown Poet, or chief Play-house-*Author*, at *a Coffee-House*. They are his Guards; ready to take up

* Juven. Sat. ii. ver. 47.

Arms for him; if by ſome preſumptuous *Critick* he is at any time attack'd. They are indeed the very Shadows of their immediate Predeceſſor, and repreſent the ſame Features, with ſome ſmall Alteration perhaps for the worſe. They are ſure to aim at nothing above or beyond their Maſter; and wou'd on no account give him the leaſt Jealouſy of their aſpiring to any Degree or Order of writing above him. From hence that *Harmony* and *reciprocal Eſteem*, which, on ſuch a bottom as this, cannot fail of being perfectly well eſtabliſh'd among our Poets: The Age, mean while, being after this manner hopefully provided, and ſecure of a conſtant and like Succeſſion of meritorious Wits, in every kind! Ch. 2.

IF by chance a Man of Senſe, un-appriz'd of the Authority of theſe high Powers, ſhou'd venture to accoſt the Gentlemen of this Fraternity, at ſome *Coffee-houſe* Committee, whilſt they were taken up, in mutual Admiration, and the uſual Praiſe of their national and co-temporary Wits; 'tis poſſible he might be treated with ſome Civility, whilſt he inquir'd, for Satisfaction ſake, into the Beautys of thoſe particular Works ſo unanimouſly extoll'd. But ſhou'd he preſume to ask, in general, "Why is our *Epick* or *Dra-*
"*matick*, our *Eſſay*, or *common Proſe* no
"better

Misc. 5. " better executed?" Or, " Why in par-
" ticular does such or such a reputed Wit
" write so incorrectly, and with so little
" regard to Justness of Thought or Lan-
" guage?" The Answer wou'd presently be given, " That we *Englishmen* are
" not ty'd up to such rigid Rules as those
" of the antient *Grecian*, or modern
" *French* Criticks."

" BE it so (Gentlemen!) 'Tis your
" good Pleasure. Nor ought any one to
" dispute it with you. You are Masters,
" no doubt, in your own Country. But
" (Gentlemen!) the Question here, is not
" What your Authority may be over your
" own Writers. You may have them of
" what Fashion or Size of Wit you please;
" and allow them to entertain you at the
" rate you think sufficient, and satisfac-
" tory. But can you, by your good
" Pleasure, or the Approbation of your
" highest Patrons, make that to be either
" *Wit*, or *Sense*, which wou'd otherwise
" have been Bombast and Contradiction?
" If your Poets are still * Mr. BAYS's,
" and your Prose-Authors Sir ROGERS,
" without

* To see the Incorrigibleness of our Poets in their pedantick Manner, their Vanity, Defiance of Criticism, their Rhodomontade, and poetical Bravado; we need only turn to our famous Poet-Laureat (the very Mr. BAYS himself) in one of his latest and most valu'd Pieces, writ many years after

" without offering at a better Manner; Ch. 2.
" muſt it follow that *the Manner it-ſelf* is
" good, or *the Wit* genuine?——What
" ſay you (Gentlemen!) to this new
" Piece?——Let us examine theſe Lines
" which you call *ſhining!* This String of
" Sentences which you call *clever!* This
" Pile of Metaphors which you call *ſub-*
" *lime!*——Are you unwilling (Gentle-
" men!) to ſtand the Teſt? Do you de-
" ſpiſe the Examination?

after the ingenious Author of the *Rehearſal* had drawn his Picture. " I have been liſtening (ſays our Poet, in his Preface to *Don Sebaſtian*) " what Objections had been made " againſt the Conduct of the Play, but found them all ſo " trivial, that if I ſhou'd name them, a true Critick wou'd " imagine that I plaid booty——Some are pleas'd to ſay " the Writing is dull. But *ætatem habet, de ſe loquatur.* " Others, that the double Poiſon is unnatural. Let the com- " mon receiv'd Opinion, and *Auſonius*'s famous Epigram " anſwer that. Laſtly, a more ignorant ſort of Creatures " than either of the former, maintain that the Character of " DORAX is not only unnatural, but inconſiſtent with " it-ſelf. Let them read the Play, and think again.——A " longer Reply is what thoſe Cavillers deſerve not. But I " will give them and their Fellows to underſtand, that the " Earl of * * * was pleas'd to read the Tragedy twice " over before it was acted, and did me the favour to ſend " me word, that I had written beyond any of my former " Plays, and that he was diſpleas'd any thing ſhou'd be cut " away. If I have not reaſon to prefer his ſingle Judgment " to a whole Faction, let the World be judge: For the Op- " poſition is the ſame with that of LUCAN's Hero againſt " an Army, *concurrere Bellum atque Virum.* I think I may " modeſtly conclude, *&c.*"

Thus he goes on, to the very end, in the ſelf-ſame Strain. Who, after this, can ever ſay of the *Rehearſal*-Author, that his Picture of our Poet was over-charg'd, or the national Humour wrong deſcrib'd?

Misc. 5.

" SIR!——Since you are pleas'd to " take this Liberty with us; May we pre- " ſume to ask you a Queſtion? O " Gentlemen! as many as you pleaſe: I " ſhall be highly honour'd. Why " then (pray Sir!) inform us, Whether " you have ever *writ?* Very often " (Gentlemen!) eſpecially on a Poſt- " night. But have you writ (for in- " ſtance, Sir!) a *Play*, a *Song*, an *Eſſay*, " or a PAPER, as, by way of Eminence, " the current *Pieces* of our Weekly Wits " are generally ſtyl'd? Something " of this kind I may perhaps (Gentle- " men!) have attempted, tho without pub- " liſhing my Work. But pray (Gentle- " men!) what is my *writing*, or *not writ- " ting* to the queſtion in hand? On- " ly this, (Sir!) and you may fairly take " our words for it: That, whenever you " publiſh, you will find the Town againſt " you. Your Piece will infallibly be con- " demn'd. So let it. But for what " reaſon, Gentlemen? I am ſure, you ne- " ver ſaw the Piece. No, Sir. But " you are a CRITICK. And we know by " certain Experience, that, when a *Critick* " writes according to Rule and Method, " he is ſure never to hit the *Engliſh* Taſte. " Did not Mr. *R*——, who criticiz'd our " *Engliſh* Tragedy, write a ſorry one of " his own? If he did (Gentlemen!)

" 'twas

" 'twas his own fault, not to know his Ch. 2.
" Genius better. But is his Criticiſm the
" leſs juſt on this account? If a Muſi-
" cian performs his Part well in the har-
" deſt Symphonys, he muſt neceſſarily
" know the Notes, and underſtand the
" Rules of Harmony and Muſick. But
" muſt a Man, therefore, who has an Ear,
" and has ſtudy'd the Rules of Muſick, of
" neceſſity have a Voice or Hand? Can
" no one poſſibly judg a *Fiddle*, but who
" is himſelf a *Fiddler*? Can no one judg
" a *Picture*, but who is himſelf a *Layer*
" *of Colours?*"——

THUS far our rational Gentleman perhaps might venture, before his Coffeehouſe Audience. Had I been at his Elbow to prompt him as a Friend, I ſhou'd hardly have thought fit to remind him of any thing further. On the contrary, I ſhou'd have rather taken him aſide, to inform him of this *Cabal*, and eſtabliſh'd *Corporation* of Wit; of their declar'd Averſion to *Criticiſm*, and of their known Laws and Statutes in that Caſe made and provided. I ſhou'd have told him, in ſhort, that learned Arguments wou'd be miſpent on ſuch as theſe: And that he wou'd find little Succeſs, tho he ſhou'd ever ſo plainly demonſtrate to the Gentlemen of this Size of Wit and Underſtanding, " That the greateſt
" *Maſters of Art*, in every kind of Wri-

Misc. 5. "ting, were eminent in the *critical* Prac-
"tice." But that they really were so, witnesses, among *the Antients*, their greatest * PHILOSOPHERS, whose *critical* Pieces lie intermixt with their profound *philosophical* Works, and other politer Tracts ornamentally writ, † for publick use. Witness in *History* and *Rhetorick*, ISOCRATES, DIONYSIUS HALICARNASSEUS, PLUTARCH, and the corrupt LUCIAN himself; the only one perhaps of these Authors, whom our Gentlemen may, in some modern Translation, have look'd into, with any Curiosity or Delight. To these among the *Romans* we may add CICERO, VARRO, HORACE, QUINTILIAN, PLINY, and many more.

AMONG *the Moderns*, a BOILEAU and a CORNEILLE are sufficient Precedents in the Case before us. They apply'd their *Criticism* with just Severity, even to their own Works. This indeed is a Manner hardly practicable with the Poets of our own Nation. It wou'd be unreasonable to expect of 'em that they shou'd bring such Measures in use, as being apply'd to their Works, wou'd disco-

* *Viz.* PLATO, ARISTOTLE. See, in particular, the PHÆDRUS of the former; where an entire Piece of the Orator LYSIAS is criticiz'd in form.

† The distinction of Treatises was into the ἀκροαματικοὶ, and ἐξωτερικοὶ.

ver

ver 'em to be wholly deform'd and dis- Ch. 2.
proportionable. 'Tis no wonder there-
fore if we have so little of this *critical* Genius extant, to guide us in our Taste. 'Tis no wonder if what is generally current in this kind, lies in a manner bury'd, and in disguise under Burlesque, as particularly in the * witty Comedy of a noble Author of this last Age. To the Shame, however, of our profess'd Wits and Enterprizers in the higher Spheres of Poetry, it may be observ'd, that they have not wanted good Advice and Instruction of the graver kind, from as high a Hand in respect of Quality and Character: Since one of the justest of our modern Poems, and so confess'd even by our Poets themselves, is a short *Criticism*, An ART *of* POETRY; by which, if they themselves were to be judg'd, they must in general appear no better than mere Bunglers, and void of all true Sense and Knowledg in their Art. But if in reality both *Critick* and *Poet*, confessing the Justice of these Rules of Art, can afterwards, in Practice, condemn and approve, perform and judg, in a quite different manner from what they acknowledg just and *true:* it plainly shews, That, tho perhaps we are not indigent in *Wit*; we want what is of more

* The *Rehearsal*. See VOL. I. *pag.* 259. and just above, *pag.* 277. in the Notes.

Misc. 5. consequence, and can alone raise *Wit* to any Dignity or Worth; even *plain* HONESTY, MANNERS, and a *Sense* of that MORAL TRUTH, on which (as has been often express'd in these * Volumes) *poetick* TRUTH and *Beauty* must naturally depend.

† *Qui didicit Patriæ quid debeat, & quid Amicis,*
Quo sit amore parens, quo frater amandus & hospes,
Quod sit Conscripti, quod Judicis officium, ———
——————*ille profectò*
Reddere personæ scit convenientia cuique.

As for this Species of *Morality* which distinguishes the Civil Offices of Life, and describes each becoming Personage or Character in this Scene; so necessary it is for the *Poet* and *polite Author* to be appriz'd of it, that even *the Divine* himself may with juster pretence be exempted from the knowledg of this sort. The Composer of religious Discourses has the advantage of that *higher Scene* of Mystery, which is above the level of human Commerce. 'Tis not so much his Concern, or Business, to be

* *Viz.* VOL. I. *pag.* 207, 208. and 277, 278. and 336, *&c.* So above, *pag.* 260. and in the Notes.
† Horat. de Arte Poet. ver. 312, *&c.*

agree-

agreeable. And often when he wou'd endeavour it, he becomes more than ordinarily displeasing. *His* Theater, and *that* of the polite World, are very different: Insomuch that in a *Reverend* AUTHOR, or DECLAIMER of this sort, we naturally excuse the Ignorance of ordinary *Decorum*, in what relates to the Affairs of our inferior temporal World. But for *the* POET or *genteel* WRITER, who is of this World merely, 'tis a different Case. He must be *perfect* in this moral Science. We can easily bear the loss of *indifferent* POETRY or ESSAY. A good Bargain it were, cou'd we get rid of every *moderate* Performance in this kind. But were we oblig'd to hear only *excellent* SERMONS, and to read nothing, in the way of Devotion, which was not *well writ*; it might possibly go hard with many Christian People, who are at present such attentive Auditors and Readers. Establish'd Pastors have a right to be *indifferent*. But voluntary Discourses and Attempters in Wit or Poetry, are as intolerable, when they are indifferent, as either Fiddlers or Painters: Ch. 2.

* —*Poterat duci quia Cœna sine istis.*

Other BAYS's and *Poetasters* may be lawfully baited; tho we patiently submit to our BAYS's in *Divinity*.

* Hor. Ars Poet. ver. 376.

Misc. 5.

HAD the Author of our * *Subject-Treatises* consider'd thorowly of these literate Affairs, and found how the Interest of Wit stood at present in our Nation, he wou'd have had so much regard surely to his own Interest, as never to have writ unless either in the single Capacity of mere CRITICK, or that of AUTHOR *in form.* If he had resolv'd never to produce a regular or legitimate Piece, he might pretty safely have writ on still after the rate of his first Volume, and *mixt* manner. He might have been as *critical*, as *satirical*, or as full of *Raillery* as he had pleas'd. But to come afterwards as a grave *Actor* upon the Stage, and expose himself to Criticism in his turn, by giving us a Work or two in form, after the regular manner of Composition, as we see in his second Volume; this, I think, was no extraordinary Proof of his Judgment or Ability, in what related to his own Credit and Advantage.

ONE of these formal Pieces (the INQUIRY already examin'd) we have found to be wholly after the Manner, which in one of his critical Pieces he calls *the Methodick.* But his next Piece (the MORALISTS, which we have now before us)

* *Supra*, p. 135, 189.

must,

must, according to his own * Rules, be reckon'd as an Undertaking of greater weight. 'Tis not only at the bottom, as *ſyſtematical*, *didactick* and *preceptive*, as that other Piece of formal Structure; but it aſſumes withal another Garb, and more faſhionable Turn of Wit. It conceals what is *ſcholaſtical*, under the appearance of a polite Work. It aſpires to *Dialogue*, and carrys with it not only thoſe poetick Features of the Pieces antiently call'd MIMES; but its attempts to unite the ſeveral Perſonages and Characters in ONE *Action*, or *Story*, within a determinate Compaſs of *Time*, regularly divided, and drawn into different and proportion'd *Scenes*: And this, too, with variety of STYLE; the *ſimple*, *comick*, *rhetorical*, and even the *poetick* or *ſublime*; ſuch as is the apteſt to run into Enthuſiaſm and Extravagance. So much is our Author, by virtue of this Piece †, *a* POET *in due form*, and by a more Ch. 2.

* VOL. I. *pag.* 193, &c. and *pag.* 257.

† That he is conſcious of this, we may gather from that Line or two of Advertiſement, which ſtands at the beginning of his firſt Edition. "As for the Characters, and Incidents, "they are neither wholly feign'd *(ſays he)* nor wholly true: "but according to the Liberty allow'd in the way of DIA-"LOGUE, the principal Matters are founded upon Truth; "and the reſt as near reſembling as may be. 'Tis *a Sceptick* "recites: and the Hero of the Piece paſſes for *an Enthuſiaſt*. "If a perfect Character be wanting; 'tis the ſame Caſe here, "as with the Poets in ſome of their beſt Pieces. And this "ſurely is a ſufficient Warrant for the Author of a PHILO-"SOPHICAL

Misc. 5. more apparent claim, than if he had writ a PLAY, or *dramatick Piece*, in as regular a manner, at leaſt, as any known at preſent on our Stage.

IT appears, indeed, that as high as our Author, in his *critical* Capacity, wou'd pretend to carry the refin'd Manner and accurate SIMPLICITY of the Antients;

" SOPHICAL ROMANCE."——Thus our Author himſelf; who to conceal, however, his ſtrict Imitation of the antient *poetick* DIALOGUE, has prefix'd an auxiliary Title to his Work, and given it the Sirname of RHAPSODY: As if it were merely of that *Eſſay* or *mix'd* kind of Works, which come abroad with an affected Air of Negligence and Irregularity. But whatever our Author may have affected in his *Title-Page*, 'twas ſo little his Intention to write after that Model of incoherent Workmanſhip, that it appears to be ſorely againſt his Will, if this *Dialogue-Piece* of his has not the juſt Character, and correct Form of thoſe antient *Poems* deſcrib'd. He wou'd gladly have conſtituted ONE ſingle *Action* and *Time*, ſutable to the juſt Simplicity of thoſe Dramatick Works. And this, one wou'd think, was eaſy enough for him to have done. He needed only to have brought his firſt Speakers immediately into Action, and ſav'd the *narrative* or *recitative* Part of PHILOCLES *to* PALEMON, by producing them as ſpeaking Perſonages upon his Stage. The Scene all along might have been *the Park*. From the early Evening to the late Hour of Night, that the two Galants withdrew to their Town-Apartments, there was ſufficient time for the Narrator PHILOCLES, to have *recited* the whole Tranſaction of the ſecond and third Part; which wou'd have ſtood thro'out as it now does: only at the Concluſion, when the *narrative* or *recitative Part* had ceas'd, the *ſimple* and *direct* DIALOGUE wou'd have again return'd, to grace the *Exit*. By this means the *temporal* as well as *local* Unity of the Piece had been preſerv'd. Nor had our Author been neceſſitated to commit that *Anachroniſm*, of making his firſt Part, *in order*, to be laſt *in time*.

he

he dares not, in his own Model and principal Performance, attempt to unite his Philoſophy in one ſolid and uniform Body, nor carry on his Argument in one continu'd Chain or Thred. Here our Author's Timorouſneſs is viſible. In the very Plan or Model of his Work, he is apparently put to a hard ſhift, to contrive how or with what probability he might introduce Men of any Note or Faſhion, * reaſoning expreſly and purpoſely, without play or trifling, for two or three hours together, on mere PHILOSOPHY and MORALS. He finds theſe Subjects (as he confeſſes) ſo wide of common Converſation, and, by long Cuſtom, ſo appropriated to the *School*, the *Univerſity-Chair*, or *Pulpit*, that he thinks it hardly ſafe or practicable to treat of them elſewhere, or in a different Tone. He is forc'd therefore to raiſe particular *Machines*, and conſtrain his principal Characters, in order to carry a better Face, and bear himſelf out, againſt the appearance of *Pedantry*. Thus his *Gentleman*-Philoſopher THEOCLES, before he enters into his real Character, becomes a feign'd *Preacher*. And even when his real Character comes on, he hardly dares ſtand it out; but to deal the better with his *Sceptick*-Friend, he falls again to perſonating, and takes up the Ch. 2.

* VOL. I. *pag.* 202, &c.

Humour

Misc. 5. Humour of the *Poet* and *Enthusiast*. PALEMON the Man of Quality, and who is first introduc'd as Speaker in the Piece, must, for fashion-sake, appear *in Love*, and under a kind of Melancholy, produc'd by some Mis-adventures in the World. How else shou'd he be suppos'd so serious? PHILOCLES his Friend (an airy Gentleman of the World, and a thorow Raillier) must have a home Charge upon him, and feel the Anger of his grave Friend, before he can be suppos'd grave enough to enter into a philosophical Discourse. A quarter of an hour's reading must serve to represent an hour or two's Debate. And a new Scene presenting it self, ever and anon, must give Refreshment, it seems, to the faint Reader, and remind him of the Characters and Business going on.

'TIS in the same view that we MISCELLANARIAN Authors, being fearful of the natural Lassitude and Satiety of our indolent Reader, have prudently betaken ourselves to the way of *Chapters* and *Contents*; that as the Reader proceeds, by frequent Intervals of Repose, contriv'd on purpose for him, he may from time to time be advertis'd of what is yet to come, and be tempted thus to renew his Application.

THUS in our modern *Plays* we see, almost in every other Leaf, Descriptions or Illustra-

Illuſtrations of the Action, not in the *Poem* it-ſelf, or in the mouth of the Actors; but by the Poet, in his own Perſon; in order, as appears, to help out a Defect of the Text, by a kind of marginal Note, or Comment: which renders theſe Pieces of a *mix'd* kind between the *narrative* and *dramatick*. 'Tis in this faſhionable Style, or manner of dumb Shew, that the Reader finds the Action of the Piece more amazingly expreſs'd, than he poſſibly cou'd by the Lines of the *Drama* it-ſelf; where the Partys alone are ſuffer'd to be Speakers. Ch. 2.

'TIS out of the ſame regard to Eaſe, both in reſpect of Writer and Reader, that we ſee long Characters and Deſcriptions at the head of moſt dramatick Pieces, to inform us of the Relations, Kindred, Intereſts, and Deſigns of the *Dramatis Perſonæ*: This being of the higheſt importance to the Reader, that he may the better underſtand *the Plot*, and find out the principal Characters and Incidents of the Piece; which otherways cou'd not poſſibly diſcover themſelves, as they are read in their due order. And to do juſtice to our Play-Readers, they ſeldom fail to humour our Poets in this reſpect, and read over the Characters with ſtrict application, as a ſort of *Grammar*, or *Key*, before they enter on the Piece it-ſelf. I know not whether they

Misc. 5. wou'd do so much for any philosophical Piece in the world. Our Author seems very much to question it; and has therefore made that part easy enough, which relates to the distinction of his Characters, by making use of the narrative Manner. Tho he had done, as well, perhaps, not to have gone out of the natural plain way, on this account. For with those to whom such philosophical Subjects are agreeable, it cou'd be thought no laborious Task to give the same attention to Characters in *Dialogue*, as is given at the first entrance by every Reader to the easiest *Play*, compos'd of fewest and plainest Personages. But for those who read these Subjects with mere Supineness, and Indifference; they will as much begrudg the pains of attending to the Characters thus particularly pointed out, as if they had only been discernible by Inference and Deduction from the mouth of the speaking Partys themselves.

MORE REASONS are given by our * Author himself, for his avoiding the *direct way* of DIALOGUE; which at present lies so low, and is us'd only now and then, in our *Party-Pamphlets*, or new-fashion'd *theological Essays*. For of late,

* VOL. II. *pag.* 187, 188.

it

it seems, the Manner has been introduc'd into Church-Controversy, with an Attempt of *Raillery* and *Humour*, as a more successful Method of dealing with Heresy and Infidelity. The Burlesque-Divinity grows mightily in vogue. And the cry'd-up Answers to heterodox Discourses are generally such as are written in Drollery, or with resemblance of the facetious and humorous Language of Conversation. Ch. 2.

JOY to the *reverend* Authors, who can afford to be thus gay, and condescend to correct us, in this *Lay*-Wit. The Advances they make in behalf of Piety and Manners, by such a *popular* Style, are doubtless found, upon experience, to be very considerable. As these Reformers are nicely qualify'd to hit the Air of Breeding and Gentility, they will in time, no doubt, refine their Manner, and improve this jocular Method, to the Edification of the polite World; who have been so long seduc'd by the way of *Raillery* and *Wit*. They may do wonders by their *comick* MUSE, and may thus, perhaps, find means to *laugh* Gentlemen into their Religion, who have unfortunately been laugh'd out of it. For what reason is there to suppose that Orthodoxy shou'd not be able to laugh as agreeably, and with as much Refinedness, as Heresy or Infidelity?

AT

Misc. 5.

AT present, it must be own'd, the *Characters*, or *Personages*, employ'd by our new orthodox Dialogists, carry with 'em little Proportion or Coherence; and in this respect may be said to suite perfectly with that figurative metaphorical Style and rhetorical Manner, in which their Logick and Arguments are generally couch'd. Nothing can be more complex or multiform than their moral *Draughts* or *Sketches* of Humanity. These, indeed, are so far from representing any *particular* MAN, or *Order of* MEN, that they scarce resemble any thing of *the Kind*. 'Tis by their Names only that these *Characters* are figur'd. Tho they bear different Titles, and are set up to maintain contrary Points; they are found, at the bottom, to be all of the same side; and, notwithstanding their seeming Variance, to co-operate in the most officious manner with the Author, towards the display of his own proper Wit, and the establishment of his private Opinion and Maxims. They are indeed his very legitimate and obsequious *Puppets*; as like *real Men* in Voice, Action, and Manners, as those wooden or wire Engines of the lower Stage. PHILOTHEUS and PHILATHEUS, PHILAUTUS and PHILALETHES are of one and the same Order: Just Tallys to one another: Questioning and Answering in concert,

concert, and with such a sort of Alterna- Ch. 2.
tive as is known in a vulgar Play, where *one* Person lies down blindfold, and presents himself, as fair as may be, to *another*, who by favour of the Company, or the assistance of his Good-fortune, deals his Companion many a sound Blow, without being once challeng'd, or brought into his Turn of *lying down.*

THERE is the same curious Mixture of *Chance*, and *elegant Vicissitude*, in the Style of these Mock-Personages of our new *Theological Drama:* with this difference only, "That after the poor Phantom or "Shadow of an Adversary has said as "little for his Cause as can be imagin'd, "and given as many Opens and Advan- "tages as cou'd be desir'd, he *lies down* "for good and all, and passively submits "to the killing Strokes of his unmerciful "Conqueror."

HARDLY, as I conceive, will it be objected to our MORALIST, (the Author of the *philosophick Dialogue* above) "That "the Personages who sustain the *sceptical* "or *objecting Parts*, are over-tame and "tractable in their Disposition." Did I perceive any such foul dealing in his Piece; I shou'd scarce think it worthy of the Criticism here bestow'd. For in this sort of Writing, where Personages are exhibi-

Misc. 5. ted, and natural Converſation ſet in view; if *Characters* are neither tolerably preſerv'd, nor *Manners* with any juſt Similitude deſcrib'd; there remains nothing but what is too groſs and monſtrous for *Criticiſm* or *Examination.*

'TWILL be alledg'd, perhaps, in anſwer to what is here advanc'd, "That "ſhou'd A DIALOGUE be wrought up "to the Exactneſs of theſe Rules; it "ought to be condemn'd, as the worſe "Piece, for affording the *Infidel* or *Scep-* "*tick* ſuch good quarter, and giving him "the full advantage of his Argument and "Wit."

BUT to this I reply, That either DIALOGUE ſhou'd never be attempted; or, if it be, the Partys ſhou'd appear *natural*, and *ſuch as they really are.* If we *paint* at all; we ſhou'd endeavour to paint *like Life*, and draw Creatures as they are knowable, in their *proper* Shapes and better Features; not in Metamorphoſis, not mangled, lame, diſtorted, aukard Forms, and impotent Chimeras. *Atheiſts* have their Senſe and Wits, as other Men; or why is ATHEISM ſo often challeng'd in thoſe of *the better Rank?* Why charg'd ſo often to the account of *Wit* and *ſubtle Reaſoning?*

WERE

WERE I to adviſe theſe Authors, towards whom I am extremely well-affected on account of their good-humour'd Zeal, and the ſeeming Sociableneſs of their Religion; I ſhou'd ſay to 'em, "Gentlemen! "Be not ſo cautious of furniſhing your "*repreſentative* SCEPTICK with too "good *Arguments*, or too ſhreud a Turn "of *Wit* or *Humour*. Be not ſo fearful of "giving quarter. Allow your Adverſary "his full Reaſon, his Ingenuity, Senſe, "and Art. Truſt to the *chief Character* "or HERO *of your Piece*. Make him as "dazling *bright*, as you are able. He will "undoubtedly overcome the utmoſt Force "of his Opponent, and diſpel the Dark-"neſs or Cloud, which the Adverſary may "unluckily have rais'd. But if when you "have fairly wrought up your *Antagoniſt* "to his due Strength and cognizable Pro-"portion, your *chief Character* cannot af-"terwards prove a match for him, or ſhine "with a ſuperior Brightneſs; Whoſe Fault "is it?—The *Subject's?*—This, I hope, "you will never allow.—Whoſe, there-"fore, beſide *your own?*—Beware then; "and conſider well your Strength and "Maſterſhip in this manner of Writing, "and in the qualifying Practice of the po-"lite World, ere you attempt theſe accu-"rate and refin'd Limnings or Portraitures "of Mankind, or offer to bring *Gentlemen*

Misc. 5. " on the Stage. For if *real Gentlemen*, ſe-
" duc'd, as you pretend, and made erro-
" neous in their Religion or Philoſophy,
" diſcover not the leaſt Feature of their real
" Faces in your Looking-glaſs, nor know
" themſelves, in the leaſt, by your Deſcrip-
" tion; they will hardly be apt to think
" they are refuted. How wittily ſoever
" your Comedy may be wrought up, they
" will ſcarce apprehend any of that Wit to
" fall upon themſelves. They may laugh
" indeed at the Diverſion you are pleas'd
" to give 'em: But *the Laugh* perhaps
" may be different from what you intend.
" They may ſmile ſecretly to ſee themſelves
" thus encounter'd; when they find, at
" laſt, your Authority laid by, and your
" *ſcholaſtick* Weapons quitted, in favour
" of this weak Attempt, *To maſter them*
" *by their own Arms, and proper Ability.*"

THUS WE have perform'd our *critical* Task, and try'd our Strength, both on our Author, and thoſe of his Order, who attempt to write in *Dialogue*, after the active dramatick, * *mimical*, or perſonating Way; according to which a Writer is properly *poetical*.

WHAT remains, we ſhall examine in our ſucceeding and laſt Chapter.

* *See* VOL. I. *pag.* 193, &c.

CHAP.

CHAP. III.

Of Extent *or* Latitude *of Thought.*—Free-*Thinkers.*——*Their Cauſe, and Character.*——*Diſhoneſty, a* Half-Thought.—*Short-Thinking, Cauſe of Vice and Bigotry.*——*Agreement of* Slavery *and* Superſtition.——LIBERTY, *civil, moral, ſpiritual.*——Free-*thinking Divines.*——*Repreſentatives* incognito.——*Embaſſadors from the Moon.*——*Effectual Determination of Chriſtian Controverſy and Religious Belief.*

BEING now come to the Concluſion of my Work; after having defended the Cauſe of *Criticks* in general, and employ'd what Strength I had in that Science upon our adventurous Author in particular; I may, according to Equity, and with the better grace, attempt a line or two, in defenſe of that *Freedom of Thought* which our Author has us'd, particularly in one of the Perſonages of his laſt *Dialogue*-Treatiſe.

Misc. 5.

THERE is good reaſon to ſuppoſe, that however *equally* fram'd, or near *alike*, the Race of Mankind may appear in other reſpects, they are not always *equal Thinkers*, or of a like Ability in the management of this natural Talent which we call THOUGHT. The *Race*, on this account, may therefore juſtly be diſtinguiſh'd, as they often are, by the Appellation of the *Thinking*, and the *Unthinking* ſort. The mere *Unthinking* are ſuch as have not yet arriv'd to that happy Thought, by which they ſhou'd obſerve, " How neceſſary " Thinking is, and how fatal the want " of it muſt prove to 'em." The *Thinking* part of Mankind, on the other ſide, having diſcover'd the Aſſiduity and Induſtry requiſite to *right*-Thinking, and being already *commenc'd* THINKERS upon this Foundation; are, in the progreſs of the Affair, convinc'd of the neceſſity of *thinking to good purpoſe*, and carrying the Work to a *thorow* Iſſue. They know that if they *refrain* or *ſtop* once, upon this Road, they had done as well *never to have ſet out*. They are not ſo ſupine as to be with-held by mere Lazineſs; when nothing lies in the way to interrupt the *free* Courſe and Progreſs of their Thought.

SOME Obſtacles, 'tis true, may, on this occaſion, be pretended. *Specters* may come

come a-croſs; and *Shadows* of Reaſon riſe up againſt REASON *it-ſelf*. But if Men have once heartily eſpous'd the *reaſoning* or *thinking Habit*; they will not eaſily be induc'd to lay the Practice down; they will not at an inſtant be arreſted, or made to ſtand, and yield themſelves, when they come to ſuch a certain Boundary, Land-Mark, Poſt, or Pillar, erected here or there (for what reaſon may probably be gueſs'd) with the Inſcription of a *Ne plus ultrà*. Ch. 3.

'TIS not, indeed, any Authority on Earth, as we are well aſſur'd, can ſtop us on this Road, unleſs we pleaſe to make the Arreſt, or Reſtriction, of our own accord. 'Tis our own *Thought* which muſt reſtrain our Thinking. And whether *the reſtraining Thought* be juſt, how ſhall we ever judge, without examining it *freely*, and out of all conſtraint? How ſhall we be ſure that we have juſtly quitted REASON, as too high and dangerous, too aſpiring or preſumptive; if thro' *Fear* of any kind, or ſubmitting to mere *Command*, we quit our very examining Thought, and in the moment ſtop ſhort, ſo as to put an end to further Thinking on the matter? Is there much difference between this Caſe, and that of the obedient Beaſts of Burden, who ſtop preciſely at their appointed Inn, or at whatever Point the *Charioteer*, or

Misc. 5. *Governour of the Reins*, thinks fit to give the signal for *a Halt?*

I CANNOT but from hence conclude, That of all Species of Creatures said commonly *to have Brains*; the most insipid, wretched and prepostrous are those, whom in just Propriety of Speech, we call *Half-thinkers.*

I HAVE often known *Pretenders to* WIT break out into admiration, on the sight of some raw, heedless, unthinking Gentleman; declaring on this occasion, That they esteem'd it the happiest Case in the World, "Never *to think*, or trouble "one's Head with *Study* or *Consideration.*" This I have always look'd upon as one of the highest Airs of Distinction, which the self-admiring Wits are us'd to give themselves, in publick Company. Now the *Echo* or *Antiphony* which these elegant Exclaimers hope, by this Reflection, to draw necessarily from their Audience, is, "That they themselves are over-fraighted "with this Merchandize of THOUGHT; "and have not only enough for *Ballast*, "but such a *Cargo* over and above, as is "enough to sink 'em by its Weight." I am apt however to imagine of these Gentlemen, That it was never their *over-thinking* which oppress'd them; and that if their Thought had ever really become oppressive

to

to 'em, they might thank themſelves, for having *under-thought*, or *reaſon'd ſhort*, ſo as to reſt ſatisfy'd with a very ſuperficial Search into Matters of the firſt and higheſt Importance. Ch. 3.

IF, for example, they over-look'd the *chief Enjoyments of Life*, which are founded in *Honeſty* and a *good Mind*; if they preſum'd *mere Life* to be fully worth what its tenacious Lovers are pleas'd to rate it at; if they thought *publick Diſtinction*, *Fame*, *Power*, *an Eſtate*, or *Title*, to be of the ſame value as is vulgarly conceiv'd, or as they concluded, on a firſt Thought, without further *Scepticiſm* or After-deliberation; 'tis no wonder, if being in time become ſuch mature *Dogmatiſts*, and well-practis'd Dealers in the Affairs of what they call a *Settlement* or *Fortune*, they are ſo hardly put to it, to find eaſe or reſt within themſelves.

THESE are the deeply-loaded and over-penſive Gentlemen, who eſteeming it the trueſt Wit to purſue what they call their *Intereſt*, wonder to find they are ſtill as little at eaſe when they have ſucceeded, as when they firſt attempted to advance.

THERE can never be leſs *Self-enjoyment* than in theſe ſuppos'd *wiſe Characters*, theſe *ſelfiſh* Computers of Happineſs and private

Misc. 5. private Good; whose Pursuits of *Interest*, whether for this World or another, are attended with the same steddy Vein of cunning and low Thought, sordid Deliberations, perverse and crooked Fancys, ill Dispositions, and false Relishes of *Life* and *Manners*. The most negligent undesigning thoughtless *Rake* has not only more of Sociableness, Ease, Tranquillity, and Freedom from worldly Cares, but in reality more of Worth, Virtue, and Merit, than such grave Plodders, and *thoughtful* Gentlemen as these.

IF it happens, therefore, that these graver, more circumspect, and deeply interested Gentlemen, have, *for their Soul's sake*, and thro' a careful Provision for *Hereafter*, engag'd in certain Speculations of RELIGION; their *Taste* of VIRTUE, and *Relish* of LIFE is not the more improv'd, on this account. The Thoughts they have on these new Subjects of *Divinity* are so biass'd, and perplex'd, by those *Half-Thoughts* and *raw* Imaginations of Interest, and worldly Affairs; that they are still disabled in the rational Pursuit of Happiness and Good: And being necessitated thus to remain *Short-Thinkers*, they have the Power to go no further than they are led by those to whom, under such Disturbances and Perplexitys, they apply themselves for Cure and Comfort.

IT

IT HAS been the main Scope and principal End of these Volumes, "To assert the Reality of a BEAUTY and "CHARM in *moral* as well as *natural* "Subjects; and to demonstrate the Reasonableness of *a proportionate* TASTE, "and *determinate* CHOICE, in *Life* and "*Manners*." The STANDARD of this kind, and the noted Character of *Moral* TRUTH appear so firmly establish'd in Nature it-self, and so widely display'd thro' the intelligent World, that there is no Genius, Mind, or *thinking Principle*, which (if I may say so) is not really *conscious* in the case. Even the most refractory and obstinate Understandings are by certain *Reprises* or *Returns* of Thought, on every occasion, convinc'd of this Existence, and necessitated, in common with others, to acknowledg the actual RIGHT and WRONG.

'TIS evident that whensoever the Mind, influenc'd by Passion or Humour, consents to any Action, Measure, or Rule of Life, contrary to this *governing* STANDARD and *primary* MEASURE of *Intelligence*, it can only be thro' a weak *Thought*, a Scantiness of Judgment, and a Defect in the application of that unavoidable *Impression* and first natural Rule of *Honesty* and *Worth*; against

Misc. 5. againſt which, whatever is advanc'd, will be of no other moment than to render a Life diſtracted, incoherent, full of Irreſolution, Repentance, and Self-diſapprobation.

THUS every Immorality and Enormity of Life can only happen from a partial and narrow View of Happineſs and Good. Whatever takes from the *Largeneſs* or *Freedom of Thought*, muſt of neceſſity detract from that firſt *Reliſh*, or TASTE, on which Virtue and Worth depend.

FOR inſtance, when the Eye or Appetite is eagerly fix'd on *Treaſure*, and the *money'd* Bliſs of *Bags* and *Coffers*; 'tis plain there is a kind of *Faſcination* in the caſe. The Sight is inſtantly diverted from all other Views of Excellence or Worth. And here, even the Vulgar, as well as the more liberal part of Mankind, diſcover the contracted Genius, and acknowledg the Narrowneſs of ſuch a Mind.

IN Luxury and Intemperance we eaſily apprehend how far *Thought* is oppreſs'd, and the Mind debar'd from juſt Reflection, and from the *free* Examination and Cenſure of its own Opinions or Maxims, on which the Conduct of a Life is form'd.

EVEN in that complicated *Good* of vulgar kind, which we commonly call IN-

TEREST, in which we comprehend both *Pleaſure*, *Riches*, *Power*, and other *exterior Advantages*; we may diſcern how a *faſcinated Sight* contracts a Genius, and by ſhortning the View even of that very *Intereſt* which it ſeeks, betrays the KNAVE, and neceſſitates the ableſt and wittieſt Proſelyte of the kind, to expoſe himſelf on every Emergency and ſudden Turn. Ch. 3.

BUT above all other enſlaving Vices, and Reſtrainers of *Reaſon* and *juſt Thought*, the moſt evidently ruinous and fatal to the Underſtanding is that of SUPERSTITION, BIGOTRY, and *vulgar* ENTHUSIASM. This Paſſion, not contented like other Vices to deceive, and tacitly ſupplant our Reaſon, profeſſes open War, holds up the intended Chains and Fetters, and declares its Reſolution *to enſlave*.

THE artificial Managers of this human Frailty declaim againſt *Free-Thought*, and *Latitude* of Underſtanding. To go beyond thoſe Bounds of thinking which they have preſcrib'd, is by them declar'd *a Sacrilege*. To them, FREEDOM *of Mind*, *a* MASTERY *of Senſe*, and *a* LIBERTY in *Thought* and *Action*, imply Debauch, Corruption, and Depravity.

IN conſequence of their moral Maxims, and political Eſtabliſhments, they can indeed

Misc. 5. deed advance no better Notion of human Happineſs and Enjoyment, than that which is in every reſpect the moſt oppoſite to *Liberty*. 'Tis to them doubtleſs that we owe the Opprobriouſneſs and Abuſe of thoſe naturally honeſt Appellations of *Free-Livers*, *Free-Thinkers*, *Latitudinarians*, or whatever other Character implies a Largeneſs of Mind, and generous Uſe of Underſtanding. Fain wou'd they confound *Licentiouſneſs in Morals*, with *Liberty in Thought* and *Action*; and make *the Libertine*, who has the leaſt Maſtery of himſelf, reſemble his direct *Oppoſite*. For ſuch indeed is the Man of reſolute Purpoſe and immovable Adherence to REASON, againſt every thing which *Paſſion*, *Prepoſſeſſion*, *Craft*, or *Faſhion* can advance in favour of ought elſe. But here, it ſeems, the Grievance lies. 'Tis thought dangerous for us to be over-*rational*, or too much Maſters of our-ſelves, in what we draw, by juſt Concluſions, from *Reaſon* only. Seldom therefore do theſe *Expoſitors* fail of bringing the Thought of LIBERTY into diſgrace. Even at the expence of *Virtue*, and of that very Idea of GOODNESS on which they build the Myſterys of their profitable Science, they derogate from *Morals*, and reverſe all true *Philoſophy*; they refine on *Selfiſhneſs*, and explode *Generoſity*; promote a *ſlaviſh* Obedience in the room of *voluntary* Duty, and *free Service*;

vice; exalt blind *Ignorance* for *Devotion*, recommend *low Thought*, decry *Reaſon*, extol * *Voluptuouſneſs*, *Wilfulneſs*, *Vindicativeneſs*, *Arbitrarineſs*, *Vain-Glory*; and even † deify thoſe weak Paſſions which are the Diſgrace rather than Ornament of human Nature. Ch. 3.

BUT ſo far is it from the Nature of ‡ LIBERTY to indulge ſuch *Paſſions* as theſe, that whoever acts at any time under the power of any *ſingle-one*, may be ſaid to have already provided for himſelf *an abſolute Maſter*. And he who lives under the power of a whole Race, (ſince 'tis ſcarce poſſible to obey *one* without the *other*) muſt of neceſſity undergo the worſt of Servitudes, under the moſt capricious and domineering Lords.

THAT this is no *Paradox*, even the Writers for Entertainment can inform us; however others may moralize, who diſcourſe or write, as they pretend, for Profit and Inſtruction. The POETS even of the wanton ſort, give ample Teſtimony of this Slavery and Wretchedneſs of *Vice*. They may extol Voluptuouſneſs to the Skies, and point their Wit as ſharply as they are able againſt a virtuous State. But when they

* VOL. II. *pag.* 256. And below, *pag.* 310.
† VOL. I. *pag.* 38.
‡ VOL. II. *pag.* 252, 432.

come

Misc. 5. come afterwards to pay the neceſſary Tribute to their commanding Pleaſures; we hear their pathetick Moans, and find the inward Diſcord and Calamity of their Lives. Their Example is the beſt of Precepts; ſince they conceal nothing, are ſincere, and ſpeak their Paſſion out aloud. And 'tis in this that the very worſt of *Poets* may juſtly be prefer'd to the generality of modern *Philoſophers*, or other *formal Writers* of a yet more ſpecious name. The MUSES *Pupils* never fail to expreſs their Paſſions, and *write* juſt as they *feel*. 'Tis not, indeed, in their nature to do otherwiſe; whilſt they indulge their Vein, and are under the power of that natural *Enthuſiaſm* which leads 'em to what is higheſt in their Performance. They follow Nature. They move chiefly as ſhe moves in 'em; without thought of diſguiſing her free Motions, and genuine Operations, for the ſake of any *Scheme* or *Hypotheſis*, which they have form'd at leiſure, and in particular narrow Views. On this account, tho at one time they quarrel perhaps with VIRTUE, for reſtraining 'em in their *forbidden Loves*, they can at another time make her ſufficient amends; when with indignation they complain, "That MERIT is neg-"lected, and their * worthleſs Rival pre-"fer'd before them."

* VOL. I. *pag.* 141.

Contrane

* *Contrane lucrum nil valere candidum*
Pauperis ingenium?

And thus even in common *Elegiack*, in *Song*, *Ode*, or *Epigram*, conſecrated to Pleaſure it-ſelf, we may often read the dolorous Confeſſion in behalf of Virtue, and ſee, at the bottom, how the Caſe ſtands:

Nam veræ Voces tum demum pectore ab imo
Eliciuntur.

The airy Poets, in theſe Fits, can, as freely as the *Tragedian*, condole with VIRTUE, and bemoan the caſe of *ſuffering* MERIT;

Th' Oppreſſor's Wrong, the proud Man's Contumely,
The Inſolence of Office, and the Spurns
That patient MERIT *of th' Unworthy takes.*

THE Poetick Chiefs may give what reaſon they think fit for their Humour of repreſenting our mad *Appetites* (eſpecially that of LOVE) under the ſhape of Urchins and wanton Boys, ſcarce out of their State of Infancy. The original Deſign, and Moral of this Fiction, I am perſuaded, was to ſhew us, how little there was of *great* and *heroick* in the Government of theſe

* HORAT. Epod. xi. ver. 16.

Misc. 5. Pretenders, how truly *weak* and *childish* they were in themselves, and how much lower than mere Children we then became, when we submitted our-selves to their blind Tutorage. There was no fear lest in this Fiction the boyish Nature shou'd be misconstru'd as *innocent* and *gentle*. The Storms of Passion, so well known in every kind, kept the *tyrannick* Quality of this wanton Race sufficiently in view. Nor cou'd the poetical Description fail to bring to mind their *mischievous* and *malignant Play*. But when the Image of *imperious Threatning*, and *absolute Command*, was join'd to that of *Ignorance*, *Puerility*, and *Folly*; the Notion was compleated, of that wretched *slavish* State, which modern *Libertines*, in conjunction with some of *a graver Character*, admire, and represent, as the most eligible of any.——"Happy Condition! (says one) "Happy Life, *that of the in-*"*dulg'd* PASSIONS; might we pursue it! "——Miserable Condition! Miserable "Life, that of REASON and VIRTUE, "which we are * bid pursue!"

'TIS the same, it seems, with Men, in *Morals*, as in *Politicks*. When they have been unhappily born and bred to SLAVERY, they are so far from being sensible of their *slavish* Course of Life, or of that ill

* VOL. II. *pag.* 256.

Usage,

Uſage, Indignity and Miſery they ſuſtain; that they even admire their own Condition: and being us'd to *think ſhort*, and carry their *Views* no further than thoſe Bounds which were early preſcrib'd to 'em; they look upon TYRANNY as *a natural Caſe*, and think Mankind in a ſort of dangerous and degenerate State, when under the power of *Laws*, and in the poſſeſſion of *a free Government*. Ch. 3.

WE may by theſe Reflections come eaſily to apprehend What Men they were who firſt brought *Reaſon* and *Free-Thought* under diſgrace, and made the nobleſt of Characters, that of a *Free-Thinker*, to become invidious. 'Tis no wonder if the ſame Interpreters wou'd have thoſe alſo to be eſteem'd *free* in their Lives, and Maſters of *good Living*, who are the leaſt Maſters of themſelves, and the moſt impotent in Paſſion and Humour, of all their Fellow-Creatures. But far be it, and far ſurely will it ever be, from any worthy Genius, to be conſenting to ſuch a treacherous Language, and Abuſe of Words. For my own part, I thorowly confide in the *good Powers* of REASON, "That LIBERTY and FREEDOM ſhall never, by any Artifice or "Deluſion, be made to paſs with me as "frightful Sounds, or as reproachful, or "invidious, in any ſenſe."

Misc. 5.

I CAN no more allow *that* to be *Free-living*, where unlimited Paſſion, and unexamin'd Fancy govern, than I can allow that to be *a Free Government*, where the mere People govern, and not the LAWS. For no People in a Civil State can poſſibly be *free*, when they are otherwiſe govern'd than by ſuch *Laws* as they themſelves have conſtituted, or to which they have *freely* given conſent. Now to be releas'd from theſe, ſo as to govern themſelves by each Day's Will or Fancy, and to vary on every Turn the Rule and Meaſure of Government, without reſpect to any antient Conſtitutions or Eſtabliſhments, or to the ſtated and fix'd Rules of Equity and Juſtice; is as certain Slavery, as it is Violence, Diſtraction, and Miſery; ſuch as in the Iſſue muſt prove the Eſtabliſhment of an irretrievable State of *Tyranny*, and *abſolute Dominion*.

IN the Determinations of Life, and in the Choice and Government of Actions, he alone is *free* who has within himſelf no Hindrance, or Controul, in acting what he himſelf, *by his beſt Judgment*, and *moſt deliberate Choice*, approves. Cou'd VICE agree poſſibly with it-ſelf; or cou'd *the vicious* any way reconcile the various Judgments of their inward *Counſellors*; they might with Juſtice perhaps aſſert their Liberty and Independency. But whilſt they

are neceſſitated to follow leaſt, what, in their ſedate hours, they moſt approve; whilſt they are paſſively aſſign'd, and made over from one Poſſeſſor to * another, in contrary Extremes, and to different Ends and Purpoſes, of which they are themſelves wholly ignorant; 'tis evident, That the more they turn † their Eyes (as many times they are oblig'd) towards *Virtue* and a *free Life*, the more they muſt confeſs their Miſery and Subjection. They diſcern their own Captivity, but not with Force and Reſolution ſufficient to redeem themſelves, and become *their own*. Such is the real *Tragick* State, as the old ‡ *Tragedian* repreſents it: Ch. 3.

——*Video meliora proboque,*
Deteriora ſequor.

And thus the higheſt Spirits, and moſt refractory Wills, contribute to the loweſt Servitude and moſt ſubmiſſive State. *Reaſon* and *Virtue* alone can beſtow LIBERTY. *Vice* is unworthy, and unhappy, on

* *Hunccine an hunc ſequeris? Subeas alternus oportet*
Ancipiti obſequio Dominos.——— Perſ. Sat. v. ver. 155.
See VOL. I. *pag.* 285, 309, 323, &c.

† *Magne Pater divûm, ſævos punire Tyrannos*
Haud aliâ ratione velis, cùm dira libido
Moverit ingenium ferventi tincta veneno,
Virtutem videant, intabeſcantque relictâ.
Perſ. Sat. iii. ver. 35.

‡ Καὶ μανθάνω μὲν διὰ τολμήσω κακά· Θυμὸς δ' ἐμῶν βουλευμάτων κρείσσων. Eurip. Med. Act. iv. 1078.

Misc. 5. this account only, " That it is *slaviſh* and *debaſing*."

THUS HAVE we pleaded the Cauſe of LIBERTY in general; and vindicated, withal, our Author's particular Freedom, in taking the Perſon of a *Sceptick*, as he has done in this * laſt Treatiſe, on which we have ſo largely paraphras'd. We may now perhaps, in compliance with general Cuſtom, juſtly preſume to add ſomething in defenſe of the ſame kind of Freedom we ourſelves have aſſum'd in theſe latter *Miſcellaneous Comments*; ſince it wou'd doubtleſs be very unreaſonable and unjuſt, for thoſe who had ſo freely play'd *the Critick*, to expect any thing leſs than the ſame free Treatment, and thorow Criticiſm in return.

As for the STYLE or *Language* us'd in theſe *Comments*; 'tis very different, we find; and varys in proportion with the *Author commented*, and with the different *Characters* and *Perſons* frequently introduc'd in the original Treatiſes. So that there will undoubtedly be Scope ſufficient for Cenſure and Correction.

As for the Obſervations on ANTIQUITY; we have in moſt Paſſages, ex-

* *Viz.* The MORALISTS, or *Philoſophick Dialogue*, recited in the Perſon of a *Sceptick*, under the name of PHILOCLES. See Treatiſe V. VOL. II. *pag.* 206, 207, &c.

cept

cept the very common and obvious, pro- Ch. 3.
duc'd our Vouchers and Authoritys in our own behalf. What may be thought of our *Judgment* or *Senſe* in the Application of theſe Authoritys, and in the Deductions and Reaſonings we have form'd from ſuch learned Topicks, muſt be ſubmitted to the Opinion of the Wiſe and Learned.

IN MORALS, of which the very Force lies in a love of *Diſcipline*, and in a willingneſs to *redreſs* and *rectify* falſe Thought, and erring Views; we cannot but patiently wait Redreſs and amicable Cenſure from the ſole competent Judges, *the Wiſe* and *Good*; whoſe Intereſt it has been our whole Endeavour to advance.

THE only Subject on which we are perfectly ſecure, and without fear of any juſt Cenſure or Reproach, is that of FAITH, and *Orthodox* BELIEF. For in the firſt place, it will appear, that thro' a profound Reſpect, and religious Veneration, we have forborn ſo much as to name any of the ſacred and ſolemn *Myſterys* of * *Revelation*. And, in the next place, as we can with confidence declare, that we have never in any Writing, publick or private, attempted ſuch high Reſearches, nor have ever in Practice acquitted our-ſelves otherwiſe than as juſt *Conformiſts* to the lawful Church; ſo we

* *Supra*, pag. 70, 71.

Misc. 5. may, in a proper Sense, be said faithfully and dutifully *to embrace* those holy *Mysterys*, even in their minutest Particulars, and without the least Exception on account of their amazing Depth. And tho we are sensible that it wou'd be no small hardship to deprive *others* of a liberty of examining and searching, with due Modesty and Submission, into the nature of those Subjects; yet as for *our-selves*, who have not the least scruple whatsoever, we pray not any such Grace or Favour in our behalf: being fully assur'd of our own steddy *Orthodoxy*, *Resignation*, and intire *Submission* to the truly *Christian* and *Catholick* Doctrines of our Holy *Church*, as *by Law establish'd*.

'TIS true, indeed, that as to * CRITICAL *Learning*, and the Examination of *Originals*, *Texts*, *Glosses*, *various Readings*, *Styles*, *Compositions*, *Manuscripts*, *Compilements*, *Editions*, *Publications*, and other *Circumstances*, such as are common to the *Sacred Books* with *all other Writings and Literature*; this we have confidently asserted to be a just and lawful Study. We have even represented this Species of *Criticism* as necessary to the Preservation and Purity of Scripture; that *Sacred Scripture*, which has been so miraculously preserv'd in its successive Copys and Transcriptions,

* VOL. I. *pag.* 146, 147.

under

under the Eye (as we muſt needs ſuppoſe) of holy and learned *Criticks*, thro' ſo many dark Ages of Chriſtianity, to theſe latter Times; in which Learning has been happily reviv'd. Ch. 3.

BUT if this *critical* Liberty raiſes any jealouſy againſt us, we ſhall beg leave of our offended Reader to lay before him our Caſe, *at the very worſt:* That if on ſuch a naked Expoſition, it be found criminal, we may be abſolutely *condemn'd*; if otherwiſe, *acquitted*, and with the ſame favour *indulg'd*, as others *in the ſame Circumſtances* have been before us.

ON this occaſion therefore, we may be allow'd to borrow ſomething from the Form or Manner of our Dialogue Author, and repreſent a Converſation of the ſame free nature as that recited by him in his * *Night*-Scene; where the ſuppos'd SCEPTICK, or *Free-Thinker*, delivers his Thoughts, and reigns in the Diſcourſe.

'TWAS IN a more conſiderable Company, and before a more numerous Audience, that not long ſince, a Gentleman of ſome Rank, (one who was generally eſteem'd to carry a ſufficient Caution and

* VOL. II. *pag.* 321, 2, 3, 4, &c.

Reſerve

Misc. 5. Reserve in religious Subjects of Discourse, as well as an apparent Deference to Religion, and in particular to the national and establish'd Church) having been provok'd by an impertinent Attack of a certain violent bigotted Party, was drawn into an open and *free* Vindication not only of Free-*Thinking*, but Free-*Professing*, and *Discoursing*, in Matters relating to Religion and Faith.

SOME of the Company, it seems, after having made bold with him, as to what they fansy'd to be his Principle, began to urge "The Necessity of reducing Men to "*one* Profession and Belief." And several Gentlemen, even of those who pass'd for *moderate* in their way, seem'd so far to give into this *Zealot*-Opinion as to agree, "That "notwithstanding the *right* Method was "not yet found, 'twas highly requisite that "some way shou'd be thought on, to re-"concile Differences in Opinion; since so "long as this Variety shou'd last, RELI-"GION, they thought, cou'd never be "successfully advanc'd."

TO this our Gentleman, at first, answer'd coldly, That "What was *impossible* "to be done, cou'd not, he thought, be "properly pursu'd, as *necessary* to be done." But the *Raillery* being ill taken, he was forc'd at last to defend himself the best he cou'd,

cou'd, upon this Point; "*That Variety of* Ch. 3.
"*Opinions was not to be cur'd.*" And "That
"'twas impoſſible *All* ſhou'd be of *one*
"Mind."

I WELL know, ſaid he, "That many
"pious Men, ſeeing the Inconveniences
"which the Diſ-union of Perſuaſions and
"Opinions *accidentally* produces, have
"thought themſelves oblig'd to ſtop this
"Inundation of Miſchiefs, and have made
"Attempts accordingly. Some have en-
"deavour'd to unite theſe Fractions, by
"propounding ſuch a GUIDE, as they
"were all bound to follow; hoping that
"*the Unity of a Guide* wou'd have pro-
"duc'd *Unity of Minds.* But who this
"GUIDE ſhou'd be, after all, became
"ſuch a Queſtion, that 'twas made part of
"that *Fire* it-ſelf which was to be extin-
"guiſh'd. Others thought of a RULE.—
"This was to be the effectual Means of
"Union! This was to do the Work, or
"nothing cou'd!—But ſuppoſing all the
"World had been agreed on this RULE,
"yet the *Interpretation* of it was ſo full
"of Variety, that this alſo became part of
"the Diſeaſe."

THE Company, upon this Preamble of our Gentleman, preſs'd harder upon him than before; objecting the Authority of *Holy Scripture* againſt him, and affirming

Misc. 5. firming *this* to be of it-self a sufficient *Guide* and *Rule*. They urg'd again and again that known Saying of a fam'd Controversial Divine of our Church against the Divines of another, "That *the Scrip-* "*ture*, *the Scripture* was the Religion of "Protestants."

To this our Gentleman, at first, reply'd only, by desiring them to explain their word SCRIPTURE, and by inquiring into the Original of this Collection of antienter and later Tracts, which in general they comprehended under that Title: Whether it were the *apocryphal* SCRIPTURE, or the more *canonical?* The *full* or the *half*-authoriz'd? The *doubtful*, or the *certain?* The *controverted*, or *uncontroverted?* The *singly-read*, or that of *various Reading?* The Text of *these* Manuscripts, or of *those?* The Transcripts, Copys, Titles, Catalogues of *this* Church and Nation, or of *that other?* of *this* Sect and Party, or of *another?* of those in *one* Age call'd ORTHODOX, and in possession of Power, or of those who in another overthrew their *Predecessors* Authority, and in their turn also assum'd the Guardianship and Power of holy Things? For how these sacred Records were guarded in those Ages, might easily, he said, be imagin'd by any one who had the least Insight into the History of those TIMES which

which we call'd *primitive*, and the CHARACTERS of thoſe *Men*, whom we ſtyl'd FATHERS of the *Church*. Ch. 3.

"IT muſt be confeſs'd, continu'd he, "'twas a ſtrange Induſtry and *unlucky* Diligence which was us'd, in this reſpect, "by theſe *Eccleſiaſtical Fore*-FATHERS. "Of all thoſe Hereſys which gave them "Imployment, we have abſolutely no Record, or Monument, but what themſelves who were Adverſarys have tranſmitted to us; and we know that Adverſarys, eſpecially ſuch who obſerve all "Opportunitys to diſcredit both the Perſons and Doctrines of their Enemys, are "not always the beſt Recorders or Witneſſes of ſuch Tranſactions." We ſee it (continu'd he, in a very emphatical, but ſomewhat embaraſs'd Style) "We ſee it "*now* in this very Age, in the preſent Diſtemperatures, that Partys are no good "Regiſters of the Actions of the adverſe "Side: And if we cannot be confident of "the Truth of a Story now, *(now*, I ſay, "that it is poſſible for any Man, *eſpecially* "for the intereſted Adverſary, to diſcover "the Impoſture) it is far more unlikely, "that After-Ages ſhou'd know any other "Truth than ſuch as ſerves the ends of the "Repreſenters."

OUR

Misc. 5.

OUR Gentleman by these Expressions had already given considerable Offense to his Zealot-Auditors. They ply'd him faster with passionate Reproaches, than with Arguments or rational Answers. This, however, serv'd only to animate him the more, and made him proceed the more boldly, with the same assum'd Formality, and air of Declamation, in his general CRITICISM of *Holy Literature.*

" THERE are, said he, innumerable " Places that contain (no doubt) great " Mysterys, but so wrap'd in Clouds, or " hid in Umbrages, so heighten'd with " Expressions, or so cover'd with Allego- " rys and Garments of Rhetorick; so pro- " found in the matter, or so alter'd and " made intricate in the manner; that they " may seem to have been left as *Trials* of " our Industry, and as *Occasions* and *Oppor-* " *tunitys* for the exercise of mutual Cha- " rity and Toleration, rather than as the " *Repositorys* of FAITH, and *Furniture of* " *Creeds.* For when there are found in the " Explications of these Writings, so many " Commentarys; so many Senses and In- " terpretations; so many Volumes in all " Ages, and all like Mens Faces, no one " exactly like another: either this *Diffe-* " *rence* is absolutely no fault at all; or if " it be, it is excusable. There are, be- " sides,

" ſides, ſo many thouſands of *Copys* that Ch. 3.
" were writ by Perſons of ſeveral *Intereſts*
" and *Perſuaſions*, ſuch different Under-
" ſtandings and Tempers, ſuch diſtinct Abi-
" litys and Weakneſſes, that 'tis no wonder
" there is ſo great *variety of Readings*:
" ——whole Verſes in *one*, that are not
" in *another*: —— whole Books admitted
" by *one* Church or Communion, which
" are rejected by *another*: and whole Sto-
" rys and Relations admitted by *ſome* Fa-
" thers, and rejected by *others*.—I conſi-
" der withal, that there have been many
" *Deſigns* and *Views* in expounding theſe
" Writings; many *Senſes* in which they
" are expounded: and when the *Gramma-*
" *tical Senſe* is found out, we are many
" times never the nearer. Now there be-
" ing ſuch variety of *Senſes* in Scripture,
" and but few Places ſo mark'd out, as
" not to be capable of more than one; if
" Men will write Commentarys *by Fancy*,
" what infallible *Criterion* will be left to
" judg of the *certain Senſe* of ſuch Places
" as have been the matter of Queſtion?
" I conſider again, that there are indeed
" divers Places in theſe ſacred Volumes,
" containing in them Myſterys and Queſ-
" tions of great Concernment; yet ſuch
" is the Fabrick and Conſtitution of the
" Whole, that there is no certain Mark
" to determine whether the Senſe of theſe
" Paſſages ſhou'd be taken as *literal* or *fi-*

Misc. 5. "gurative. There is nothing in the na-
"ture of the thing to determine *the Senſe*
"or *Meaning:* but it muſt be gotten out
"as it can. And therefore 'tis unreaſo-
"nably requir'd, That what is of it-ſelf
"ambiguous, ſhou'd be underſtood in its
"own prime Senſe and Intention, under
"the pain of either *a Sin*, or *an Anathe-*
"*ma*. Very wiſe Men, even *the antient*
"*Fathers*, have expounded things *allegori-*
"*cally*, when they ſhou'd have expounded
"them *literally*. Others expound things
"*literally*, when they ſhou'd underſtand
"them *in Allegory*. If ſuch great Spirits
"cou'd be deceiv'd in finding out what
"kind of Senſes were to be given to
"Scriptures, it may well be endur'd that
"we, who ſit at their Feet, ſhou'd be ſub-
"ject at leaſt to equal Failure. If we
"follow any ONE *Tranſlation*, or any
"ONE Man's *Commentary*, what *Rule* or
"Direction ſhall we have, by which to
"chuſe that ONE aright? Or is there
"any *one* Man, that hath tranſlated *per-*
"*fectly*, or expounded *infallibly?* If we
"reſolve to follow *any one* as far only as
"we like, or fanſy; we ſhall then only
"do wrong or right *by Chance*. If we re-
"ſolve abſolutely to follow *any-one*, whi-
"ther-ſoever he leads, we ſhall probably
"come at laſt, where, if we have any
"Eyes left, we ſhall ſee our-ſelves be-
"come ſufficiently ridiculous."

THE

THE Reader may here perhaps, by his natural Sagacity, remark a certain air of ſtudy'd Diſcourſe and Declamation, not ſo very proper or natural in the mouth of a mere *Gentleman*, nor ſutable to a Company where alternate Diſcourſe is carry'd on, in un-concerted Meaſure, and un-premeditated Language. Something there was ſo very emphatical, withal, in the delivery of theſe words, by the *ſceptical* Gentleman; that ſome of the Company who were ſtill more incens'd againſt him for theſe Expreſſions, began to charge him as a *Preacher* of pernicious Doctrines, one who attack'd Religion *in form*, and carry'd his Leſſons or Lectures about with him, to repeat by rote, at any time, to the *Ignorant* and *Vulgar*, in order to ſeduce them.

'TIS true indeed, ſaid he, Gentlemen! that what I have here ventur'd to repeat, is addreſs'd chiefly to thoſe you call *Ignorant*; ſuch, I mean, as being otherwiſe engag'd in the World, have had little time perhaps to beſtow upon Inquirys into Divinity-Matters. As for you, Gentlemen! in particular, who are ſo much diſpleas'd with my *Freedom*; I am well aſſur'd, you are in effect ſo able and knowing, that the Truth of every Aſſertion I have advanc'd is ſufficiently underſtood and acknowledg'd by you; however it

Misc. 5. may happen, that, in your great Wisdom, you think it proper to conceal these Matters from such Persons as you are pleas'd to style *the Vulgar*.

'TIS true, withal, Gentlemen! continu'd he, I will confess to you, That the words you have heard repeated, are not my own. They are no other than what have been publickly and solemnly deliver'd, even by * one of the Episcopal Order, a celebrated *Churchman*, and one of the *highest* sort; as appears by his many devo-

* The pious and learned *Bishop* TAYLOR, in his Treatise *on the Liberty of Prophesying*, printed in his Collection of Polemical and Moral Discourses, *Anno* 1657. The Pages answering to the Places above-cited are 401, 402, (and in the Epistle-Dedicatory, three or four Leaves before) 438, 439 ——444, 451, 452. After which, in the succeeding Page, he sums up his Sense on this Subject of sacred Literature, and the Liberty of Criticism, and of private Judgment and Opinion in these Matters, in the following words: "Since there "are so many Copys, with infinite Varietys of Reading; "since a various Interpunction, a Parenthesis, a Letter, an "Accent may much alter the Sense; since some Places have "divers literal Senses, many have spiritual, mystical, and allegorical Meanings; since there are so many Tropes, Metonymys, Ironys, Hyperboles, Proprietys and Improprietys of Language, whose understanding depends upon such "Circumstances, that it is almost impossible to know the "proper Interpretation, now that the knowledg of such Circumstances and particular Storys is irrecoverably lost: since "there are some Mysterys, which at the best Advantage of "Expression, are not easy to be apprehended, and whose "Explication, by reason of our Imperfections, must needs "be dark, sometimes weak, sometimes unintelligible: And "lastly, since those ordinary means of expounding Scripture, as searching the Originals, Conference of Places, Pa-

"rity

devotional Works, which carry the Rites, Ceremonys and Pomp of Worſhip, with the Honour and Dignity of the Prieſtly and Epiſcopal Order, to the higheſt Degree. In effect, we ſee the Reverend Doctor's Treatiſes ſtanding, as it were, in the Front of this Order of Authors, and Ch. 3.

" rity of Reaſon, and Analogy of Faith, are all dubious, " uncertain, and very fallible; he that is the wiſeſt, and by " conſequence the likelieſt to expound trueſt, in all proba- " bility of Reaſon, will be very far from Confidence; be- " cauſe every one of theſe, and many more, are like ſo ma- " ny degrees of Improbability and Incertainty, all depreſſing " our Certainty of finding out Truth, in ſuch Myſterys, and " amidſt ſo many Difficultys. And therefore a wiſe Man " that conſiders this, wou'd not willingly be preſcrib'd to " by others; for it is beſt every Man ſhou'd be left in that " liberty, from which no Man can juſtly take him, unleſs he " cou'd ſecure him from Error." The Reverend Prelate had but a few Pages before (*viz.* *pag.* 427.) acknowledg'd, indeed, " That we had an Apoſtolical Warrant to " *contend earneſtly for the Faith.* But then," (ſays the good Biſhop, very candidly and ingenuouſly) " As theſe Things " recede farther from the Foundation, our Certainty is the " leſs.——And therefore it were very fit that our *Confi-* " *dence* ſhou'd be according to our *Evidence*, and our *Zeal* " according to our *Confidence.*" He adds, *pag.* 507. " All theſe Diſputes concerning Tradition, Councils, Fathers, " *&c.* are not Arguments againſt or beſides Reaſon, but Con- " teſtations and Pretenſes of the beſt Arguments, and the " moſt certain Satisfaction of our Reaſon. But then all theſe " coming into queſtion, ſubmit themſelves to Reaſon, that " is, to be judg'd by human Underſtanding, upon the beſt " Grounds and Information it can receive. So that Scrip- " ture, Tradition, Councils, and Fathers, are the Evidence in " a Queſtion, but Reaſon is the Judg: That is, we being " the Perſons that are to be perſuaded, we muſt ſee that we " be perſuaded reaſonably; and it is unreaſonable to aſſent " to a leſſer Evidence, when a greater and clearer is pro- " pounded: but of that every Man for himſelf is to take " cognizance, if he be able to judg; if he be not, he is not " bound under the tie of neceſſity to know any thing of it."

Misc. 5. as the foremoſt of thoſe *Good-Books* us'd by the politeſt and moſt refin'd *Devotees* of either Sex. They maintain the principal Place in the Study of almoſt every elegant and high *Divine*. They ſtand in Folio's and other Volumes, adorn'd with variety of Pictures, Gildings, and other Decorations, on the advanc'd Shelves or Glaſs-Cupboards of the *Ladys* Cloſets. They are in uſe at all Seaſons, and for all Places, as well for Church-Service as Cloſet-Preparation; and, in ſhort, may vie with any devotional Books in *Britiſh Chriſtendom*. And for the Life and Character of the Man himſelf; I leave it to you, Gentlemen, (you, I mean, of the *Zealot*-kind) to except againſt it, if you think proper. 'Tis your *Manner*, I know, and what you never fail to have recourſe to, when any Authority is produc'd againſt you. Perſonal Reflection is always ſeaſonable, and at hand, on ſuch an occaſion. No matter what Virtue, Honeſty, or Sanctity may lie in the Character of the Perſon cited. No matter tho he be ever ſo much, in other reſpects, of your own Party, and devoted to your Intereſt. If he has indiſcreetly ſpoken ſome Home-Truth, or diſcover'd ſome Secret which ſtrikes at the temporal Intereſts of certain ſpiritual Societys; he is quickly doom'd to Calumny and Defamation.

I SHALL try this Experiment, however, once more, (continu'd our Gentleman) and as a Concluſion to this Diſcourſe, will venture to produce to you a further Authority of the ſame kind. You ſhall have it before you, in the exact Phraſe and Words of the great Author, in his *theological* Capacity; ſince I have now no further occaſion to conceal my Citations, and accommodate them to the more familiar Style and Language of Converſation.

OUR excellent * Archbiſhop, and late Father of our Church, when expreſly treating that very Subject of a RULE *in matters of Belief*, in oppoſition to Mr. *S*... and Mr. *R*..... his Romiſh Antagoniſts, ſhews plainly how great a ſhame it is, for us *Proteſtants* at leaſt, (whatever the Caſe may be with *Romaniſts*) to diſallow *Difference* of Opinions, and forbid private *Examination*, and *Search* into matters of *antient* RECORD, and *ſcriptural* TRADITION; when, at the ſame time, we have no pretence to *oral* or *verbal*; no Claim to any abſolute ſuperior Judg, or deciſive Judgment in the Caſe; no Polity, Church, or Community; no particular

* *Viz.* Archbiſhop TILLOTSON in his *Rule of Faith*, pag. 677.

Misc. 5. Man, or number of Men, who are not, even by our own Confeſſion, plainly *fallible*, and ſubject to *Error* and *Miſtake*.

" THE Proteſtants" (ſays his Grace, ſpeaking in the Perſon of Mr. *S* . . . and the *Romaniſts*) " cannot know *how many* " the Books of Scripture ought to be; " and *Which* of the many controverted " ones may be ſecurely put in that Cata- " logue; *Which* not.——But I ſhall tell " him, replies his Grace, That we know " that juſt ſo many ought to be receiv'd " as *un-controverted* Books, concerning " which it cannot be ſhewn *there was ever* " *any Controverſy*." It was not incumbent perhaps on my Lord Archbiſhop to help Mr. *S* ..... ſo far in his Objection, as to add, That in reality the *burning*, *ſuppreſſing*, and *interpolating* Method, ſo early in faſhion, and ſo tightly practis'd on the *Epiſtles*, *Comments*, *Hiſtorys*, and *Writings* of the Orthodox and Hereticks of old, made it impoſſible to ſay with any kind of Aſſurance, " What *Books*, *Copys*, or *Tran-* " *ſcripts* thoſe were, *concerning which there* " *was never any Controverſy at all*." This indeed wou'd be a Point not ſo eaſily to be demonſtrated. But his Grace proceeds, in ſhewing the Weakneſs of the Romiſh Pillar, TRADITION. " For it muſt ei- " ther, ſays he, acknowledg *ſome* Books " to have been controverted, or *not*. If

" *not*,

" *not*, why doth he make a Suppoſition Ch. 3.
" of controverted Books? If Oral *Tra-*
" *dition* acknowledges ſome Books to have
" been controverted; then it cannot aſ-
" ſure us that they have not been con-
" troverted, nor conſequently that they
" ought to be receiv'd as never having
" been controverted; but only *as ſuch,*
" *concerning which thoſe Churches who did*
" *once raiſe a Controverſy about them, have*
" *been ſince ſatisfy'd that they are* * *Canoni-*
" *cal.* —Where is then the Infallibility
" of Oral Tradition? How does the *liv-*
" *ing Voice of the preſent Church* aſſure us,
" that what *Books* are now receiv'd by
" Her, were ever receiv'd by Her? And
" if it cannot do this, but the matter
" muſt come to be try'd by the beſt *Re-*
" *cords* of former Ages, (which the Pro-
" teſtants are willing to have the *Catalogue*
" try'd by) then it ſeems the Proteſtants
" have a better way to know what Books
" are Canonical, than is the infallible way

* His Grace ſubjoins immediately: " The Traditionary
" Church *now*, receives the Epiſtle to the *Hebrews* as Canoni-
" cal. I ask, Do they receive it as ever deliver'd for ſuch?
" That they muſt, if they receive it from Oral Tradition,
" which conveys things to them under this Notion as ever
" deliver'd; and yet St. *Hierom* (ſpeaking not as a *Specula-*
" *tor*, but a *Teſtifier*) ſays expreſly of it, *That the Cuſtom of*
" *the Latin Church doth not receive it among the Canonical*
" *Scriptures.* What ſaith Mr. *S*.... to this? It is clear
" from this Teſtimony, that the *Roman* Church in St. *Hie-*
" *rom*'s time did not acknowledg this *Epiſtle* for Canonical;
" and 'tis as plain, that the preſent *Roman* Church doth re-
" ceive it for Canonical."

Misc. 5. " of Oral Tradition. And ſo long as 'tis
" better, no matter tho it be not call'd
" Infallible."——

THUS the free and generous Archbiſhop. For, indeed, what greater *Generoſity* is there, than in owning TRUTH frankly and openly, even where the greateſt Advantages may be taken by an Adverſary? Accordingly, our worthy Archbiſhop, ſpeaking again immediately in the Perſon of his Adverſary, " The Proteſtants, ſays * he, cannot know that the " very *Original*, or a *perfectly true Copy* " of theſe Books, hath been preſerv'd. " Nor is it neceſſary, replies the Archbiſhop, that they ſhou'd know either " of theſe. It is ſufficient that they know " that thoſe Copys which they have, are " not materially corrupted.—— But how " do the Church of *Rome* know that they " have *perfectly true Copys* of the Scriptures in the *original* Languages? They " do not pretend to know this. The " learned Men of that Church acknowledg the *various Readings* as well as we, " and do not pretend to know, otherwiſe " than by *probable Conjecture*, (as we alſo " may do) Which of thoſe *Readings* is " the *true-one* †."——

AND

* Pag. 678.

† The Reader perhaps may find it worth while to read after this, what the Archbiſhop repreſents *(pag. 716, &c.)* of the

Ch. 3.

AND thus, continu'd our *Lay*-Gentleman, I have finish'd my *Quotations*, which I have been necessitated to bring in my own Defense; to prove to you That I have asserted nothing on this Head of *Religion*, *Faith*, or the Sacred *Mysterys*, which has not been justify'd and confirm'd by the most celebrated *Church-Men* and respected *Divines*. You may now proceed in your *Invectives*; bestowing as free Language of that kind, as your *Charity* and *Breeding* will permit. And *You*, *Reverend* SIRS! who have assum'd a Character which sets you

the plausible Introduction of the grossest Article of Belief, in the times when the Habit of making Creeds came in fashion. And accordingly it may be understood, of what effect the *dogmatizing* Practice in Divinity has ever been. " We will " suppose then, that about the time, when universal *Igno-* " *rance*, and the genuine Daughter of it, (call her *Devotion* or " *Superstition*) had over-spread the World, and the genera- " lity of People were strongly inclin'd to believe *strange* " *things*; and even the greatest Contradictions were recom- " mended to them under the notion of MYSTERYS, be- " ing told by their *Priests* and *Guides*, That the more contra- " dictious any thing is to Reason, the greater merit there is in " believing it: I say, let us suppose, that in this state of " things, one or more of the most Eminent then in the " Church, either out of Design, or out of superstitious Ig- " norance and Mistake of the Sense of our Saviour's Words " used in the Consecration of the Sacrament, shou'd advance " this new Doctrine, that the words of Consecration, &c. " * * * Such a Doctrine as this was very likely to be ad- " vanc'd by the ambitious *Clergy* of that time, as a probable " means to draw in the People to a greater Veneration of " them. * * * Nor was such a Doctrine less likely to take " and prevail among the *People*, in an Age prodigiously igno- " rant and strongly inclin'd to Superstition, and thereby well-

" prepar'd

Misc. 5. you above that of the mere *Gentleman*, and releases you from those *Decorums*, and constraining *Measures of Behaviour* to which we of an inferior sort are bound; You may liberally deal your *religious Compliments* and *Salutations* in what *Dialect* you think fit; since for my own part, neither the Names of HETERODOX, SCHISMATICK, HERETICK, SCEPTICK, nor even INFIDEL, or ATHEIST it-self, will in the least scandalize me, whilst the Sentence comes only from *your* mouths. On the contrary, I rather strive with myself to suppress whatever Vanity might naturally arise in me, from such *Favour* bestow'd. For whatever may, in the bot-

" prepar'd to receive the grossest Absurdities under the notion " of *Mysterys*. * * * Now supposing such a Doctrine as " this, so fitted to the Humour and Temper of the Age, to " be once asserted either by chance or out of design, it " wou'd take like *Wild-fire*; especially if by some one or " more who bore sway in the Church, it were but recom- " mended with *convenient Gravity and Solemnity*. * * * * " And for the Contradictions contain'd in this Doctrine, it " was but telling the People *then*, (as they do in effect *now*) " That Contradictions ought to be no Scruple in the way of " Faith; That the more impossible any thing is, 'tis the fitter " to be believ'd; That it is not praise-worthy to believe " plain Possibilitys, but this is the Gallantry and heroical " Power of Faith, this is the way to oblige God Almighty for " ever to us, to believe flat and downright Contradictions. " * * * The more absurd and unreasonable any thing is, it " is for that very reason the more proper matter for an Arti- " cle of Faith. And if any of these Innovations be objec- " ted against, as contrary to former Belief and Practice, it " is but putting forth a lusty Act of Faith, and believing ano- " ther Contradiction, That tho they be contrary, yet they are " the same." Above, *pag.* 80, 1, 2.

tom,

tom, be intended me, by ſuch a Treat- Ch. 3.
ment; 'tis impoſſible for me to term it other than *Favour*; ſince there are certain Enmitys, which it will be ever eſteem'd a real Honour *to have merited.*

IF, contrary to the Rule and Meaſure of Converſation, I have drawn the Company's Attention towards me thus long, without affording them an Intermiſſion, during my Recital; they will, I hope, excuſe me, the rather, becauſe they heard the other *Recitals*, and were Witneſſes to the heavy Charge and perſonal Reflection, which without any real Provocation was made upon me in publick, by theſe *Zealot*-Gentlemen, to whom I have thus reply'd. And notwithſtanding they may, after ſuch Breaches of Charity as are uſual with them, preſume me equally out of Charity, on my own ſide; I will take upon me however to give them this good Advice, at parting: "That ſince they "have of late been ſo elated by ſome "ſeeming Advantages, and a Proſperity, "which they are ill fitted to bear; they "wou'd at leaſt beware of accumula-"ting too haſtily thoſe high Characters, "Appellations, Titles, and Enſigns of "*Power*, which may be Tokens, perhaps, "of what they expect hereafter, but "which, as yet, do not anſwer the real "Power and Authority beſtow'd on them."

The

Misc. 5. The *Garb* and *Countenance* will be more graceful, when *the Thing* it-ſelf is ſecur'd to 'em, and in their actual poſſeſſion. Mean while, the Anticipation of high Titles, Honours, and nominal Dignitys, beyond the common Style and antient Uſage; tho it may be highly faſhionable at preſent, may not prove beneficial or advantageous in the end.

I WOU'D, in particular, adviſe my elegant Antagoniſts of this *Zealot*-kind; That among the many Titles they aſſume to themſelves, they wou'd be rather more ſparing in that high-one of EMBASSADOR, till ſuch time as they have juſt Means and Foundation to join that of PLENIPOTENTIARY together with it. For as matters ſtand hitherto in our *Britiſh* World, neither their Commiſſion *from the Sovereign*, nor that which they pretend from *Heaven*, amounts to any abſolute or determining *Power*.

THE firſt holy MESSENGERS (for That I take to be the higheſt *apoſtolick* Name) brought with them their proper Teſtimonials, in their *Lives*, their *Manners* and *Behaviour*; as well as in *powerful Works*, MIRACLES, and SIGNS from *Heaven*. And tho indeed it might well be eſteem'd a *Miracle* in the kind, ſhou'd our *preſent* MESSENGERS go about to repreſent

represent their *Predeceſſors* in any part of their Demeanour or Converſation; yet there are further *Miracles* remaining for 'em to perform, ere they can in modeſty plead the *Apoſtolick* or *Meſſenger*-Authority. For tho, in the torrent of a ſublime and figurative Style, *a holy Apoſtle* may have made uſe, perhaps, of ſuch a Phraſe as that of EMBASSY or EMBASSADOR, to expreſs the Dignity of his Errand; 'twere to be wiſh'd that ſome who were never ſent of any Errand or Meſſage at all from GOD *himſelf*, wou'd uſe a modeſter Title to expreſs their voluntary *Negotiation* between Us and HEAVEN. Ch. 3.

I MUST confeſs, for my own part, that I think the Notion of an EMBASSY from *thence* to be at beſt ſomewhat high-ſtrain'd, in the metaphorical way of Speech. But certain I am, that if there be any ſuch *Reſidentſhip* or *Agentſhip* now eſtabliſh'd; 'tis not immediately from GOD *himſelf*, but thro' *the Magiſtrate*, and by *the Prince* or *Sovereign Power* here on Earth, that theſe Gentlemen-*Agents* are appointed, diſtinguiſh'd, and ſet over us. They have undoubtedly a * legal CHARTER, and *Character*, legal *Titles*, and *Precedencys*, legal *Habits*, *Coats of Arms*, *Colours*, *Badges*.

* VOL. I. *pag.* 362.

But

Misc. 5. But they may do well to consider, That a thousand *Badges* or *Liverys* bestow'd by MEN merely, can never be sufficient to entitle 'em to the same Authority as Theirs, who bore the *immediate Testimony* and MIRACULOUS SIGNS of *Power*, from ABOVE. For in this case, there was need only of *Eyes*, and ordinary *Senses*, to distinguish the COMMISSION, and acknowledg the EMBASSY or MESSAGE as *divine*.

BUT allowing it ever so *certain* a Truth, "That there has been a thousand or near "two thousand Years *Succession* in this "Commission of EMBASSY:" Where shall we find this *Commission* to have lain? ——How has it been supply'd still, or *renew'd*? —How often *dormant*? —— How often *divided*, even in one and the same Species of Claimants?—What Party are they, among Moderns, who by virtue of any *immediate Testimonial* from *Heaven* are thus intitled? —— Where are the LETTERS-PATENT? *The* CREDENTIALS? For *these* shou'd, in the nature of the thing, be *open*, *visible*, and *apparent*.

A CERTAIN INDIAN of the Train of the Embassador-Princes sent to us lately from some of those *Pagan* Nations, being engag'd, one Sunday, in visiting our Churches, and happening to ask his Interpreter, "Who

" Who the eminent Perſons were whom he Ch. 3.
" obſerv'd haranguing ſo long, with ſuch
" Authority from a high Place?" was anſwer'd, " They were *Embaſſadors* from " the ALMIGHTY, or (according to the " *Indian* Language) from the SUN." Whether the INDIAN took this ſeriouſly or in raillery, did not appear. But having afterwards call'd in, as he went along, at the Chapels of ſome of his Brother-Embaſſadors, of the *Romiſh* Religion, and at ſome other Chriſtian Diſſenting Congregations, where Matters, as he perceiv'd, were tranſacted with greater Privacy, and inferior State; he ask'd, " Whether *Theſe* " alſo were *Embaſſadors* from the ſame " Place." He was anſwer'd, " That " they had indeed been heretofore of the " Embaſſy, and had Poſſeſſion of the " ſame chief Places he had ſeen: But " they were now ſucceeded there, by O- " thers. If *thoſe* therefore, reply'd " the INDIAN, were *Embaſſadors* from " *the* SUN; *theſe*, I take for granted, are " from *the* MOON."

SUPPOSING, indeed, one had been no *Pagan*, but *a good Chriſtian*; converſant in the original *Holy Scriptures*, but unacquainted with the Rites, Titles, Habits and Ceremonials, of which there is no mention in thoſe Writings: Might one not have inquir'd, with humble Submiſſion, in-

Misc. 5. to this Affair? Might one not have ſoftly, and at a diſtance, apply'd for information concerning this *high* EMBASSY; and addreſſing perhaps to ſome inferior Officer or Livery-Man of *the Train*, ask'd modeſtly, "*How* and *Whence* they came? Whoſe "*Equipage* they appear'd in? At Whoſe "*Charges* they were entertain'd? and by "Whoſe *Suffrage* or *Command* appointed "and authoriz'd? —— Is it true, pray "SIRS! that their *Excellencys* of the pre-"ſent Eſtabliſhment, are the *ſole-commiſ-"ſion'd?* Or are there as many *real Com-"miſſioners* as there are Pretenders? If ſo; "there can be no great danger for us, "which-ever way we apply our-ſelves. "We have ample Choice, and may ad-"here to *which* COMMISSION *we like* "*beſt.* If there be only ONE ſingle "TRUE-one; we have then, it ſeems, "good reaſon to look about us, ſearch "narrowly into the Affair, be ſcrupulous "in our Choice, and (as the current *Phy-"ſick*-Bills admoniſh us) *beware of Coun-"terfeits*; ſince there are ſo many of theſe "abroad, with *earthly* Powers, and *tem-"poral* COMMISSIONS, to back their "*ſpiritual* Pretenſes." ——

'TIS to be fear'd, in good earneſt, that the Diſcernment of this kind will prove pretty difficult; eſpecially amidſt this univerſal *Contention, Embroil,* and *Fury* of religious Chal-

Challengers, these high *Defiances* of con- Ch. 3.
trary Believers, this zealous Opposition of
Commission to *Commission*; and this Din of *Hell*, *Anathema's*, and *Damnations*, rais'd every where by one religious Party against another.

So far are the pretendedly *commission'd Partys* from producing their *Commission* openly, or proving it from the original Record, or Court-Rolls of Heaven, that they deny us inspection into these very Records they plead, and refuse to submit their *Title* to human Judgment or Examination.

A POET of our Nation insinuates indeed in their behalf, That they are fair enough in this respect. For when the murmuring People, speaking by their chosen ORATOR, or *Spokes-man*, to the Priests, says to 'em,

(Care,
With Ease *you take what we provide with*
And we who your LEGATION *must maintain,*
Find all your Tribe in the Commission *are,*
And none but HEAV'N *cou'd send so large a* TRAIN;

The APOLOGIST afterwards excusing this Boldness of the People, and soothing the incens'd Priests with fairer Words,

Misc. 5. says to 'em, on a foot of *Moderation*, which he presumes to be their Character:

* *You with such Temper their Intemperance bear,*
To shew your solid Science does rely
So on it-self, *as you no Trial fear:*
For Arts *are weak that are of* SCEPTICKS *shy.*

The Poet, it seems, never dreamt of a time when the very *Countenance* of *Moderation* shou'd be out of fashion with the Gentlemen of this Order, and the *Word* it-self exploded as unworthy of their *Profession.* And, indeed, so far are they at present from bearing with any SCEPTICK, or *Inquirer*, ever so *modest* or discreet, that to hear an Argument on a contrary side to theirs, or read whatever may be writ in answer to their particular Assertions, is made the highest Crime. Whilst they have among themselves such Differences, and sharp Debates, about their *heavenly* COMMISSION, and are even *in one and the same* Community or Establishment, divided into different *Sects* and *Headships*; they will allow no particular Survey or Inspection into the Foundations of their controverted Title. They wou'd have us inferior passive Mortals, amaz'd

* GONDIBERT, Book ii. Canto 1.

as

as we are, and beholding with aſtoniſh- Ch. 3.
ment from afar theſe tremendous Subjects of Diſpute, wait blindfold the Event and final Deciſion of the Controverſy. Nor is it enough that we are merely *paſſive*. 'Tis requir'd of us, That in the midſt of this irreconcilable Debate concerning heavenly *Authoritys* and *Powers*, we ſhou'd be as confident of the Veracity of *ſome one*, as of the Impoſture and Cheat of *all the other* Pretenders: and that believing firmly there is ſtill *A real* COMMISSION at the bottom, we ſhou'd endure the Miſery of theſe Conflicts, and engage on one ſide or the other, as we happen to have our Birth or Education; till by *Fire* and *Sword*, *Execution*, *Maſſacre*, and a kind of *Depopulation* of this Earth, it be * determin'd at laſt amongſt us, "Which is the *true* COMMISSION, *excluſive* of all others, and "ſuperior to the reſt."

HERE our *ſecular* GENTLEMAN, who in the latter end of his Diſcourſe had already made ſeveral Motions and Geſtures which betoken'd a Retreat, made his final Bow in form, and quitted the Place and Company for that time; till (as he told his Auditors) he had another Op-

* *Supra*, pag. 89.

Misc. 5. portunity, and fresh Leisure to hear, in his turn, whatever his *Antagonists* might anew object to him, in a Manner more favourable and moderate; or, if they so approv'd, in the same *Temper*, and with the same *Zeal* as they had done before.

TREATISE

TREATISE VII.

VIZ.

A NOTION of the *Hiſtorical Draught* or *Tablature*

OF THE

Judgment of *Hercules*,

According to PRODICUS, *Lib.* II. *Xen. de Mem. Soc.*

With a Letter concerning DESIGN.

——————————Potiores
HERCULIS ærumnas credat, ſævoſque Labores,
Et Venere, & cœnis, & plumâ SARDANAPALI.
Juv. Sat. 10.

Printed firſt in the Year M.DCC.XIII.

Paulo de Matthæis Pinx: *Sim: Gribelin Sculps:*

THE Judgment of *Hercules.*

INTRODUCTION.

(1.) BEFORE we enter on the Examination of our Hiſtorical Sketch, it may be proper to remark, that by the word *Tablature* (for which we have yet no name in *Engliſh*, beſides the general one of *Picture*) we denote, according to the original word TABULA, a Work not only diſtinct from a mere *Portraiture*, but from all thoſe wilder ſorts of Painting which

are in a manner abſolute, and independent; ſuch as the Paintings *in Freſco* upon the Walls, the Cielings, the Stair-Caſes, the Cupolo's, and other remarkable Places either of Churches or Palaces.

(2.) ACCORDINGLY we are to underſtand, that it is not merely the Shape or Dimenſion of a Cloth, or Board, which denominates the *Piece* or *Tablature*; ſince a Work of this kind may be compos'd of any colour'd Subſtance, as it may of any Form; whether ſquare, oval or round. But 'tis then that in Painting we may give to any particular Work the Name of *Tablature*, when the Work is in reality "*a Single Piece*, comprehended in one *View*, "and form'd according to *one ſingle* In-"telligence, Meaning, or Deſign; which "conſtitutes a *real* WHOLE, by a mutual "and neceſſary Relation of its Parts, the "ſame as of the Members in a natural "Body." So that one may ſay of a Picture compos'd of any number of Figures differently rang'd, and without any regard to this Correſpondency or Union deſcrib'd, That it is no more a real *Piece* or *Tablature*, than a Picture wou'd be a Man's *Picture*, or proper *Portraiture*, which repreſented on the ſame Cloth, in different places, the Legs, Arms, Noſe, and Eyes of ſuch a Perſon, without adjuſting them according to the true Proportion, Air, and Character which belong'd to him.

(3.) THIS

(3.) THIS Regulation has place even in the inferior degrees of Painting; ſince the mere Flower-Painter is, we ſee, oblig'd to ſtudy the Form of *Feſtons*, and to make uſe of a peculiar Order, or Architecture of *Vaſes*, *Jars*, *Canniſters*, *Pedeſtals*, and other Inventions, which ſerve as *Machines*, to frame a certain proportionate Aſſemblage, or united Maſs; according to the Rules of Perſpective; and with regard as well to the different ſhapes and ſizes of his ſeveral Flowers, as to the harmony of Colours reſulting from the whole: this being the only thing capable of rendering his Work worthy the name of a *Compoſition* or *real Piece*.

(4.) SO much the more, therefore, is this Regulation applicable to *Hiſtory-Painting*, where not only *Men*, but *Manners*, and human Paſſions are repreſented. Here *the Unity of Deſign* muſt with more particular exactneſs be preſerv'd, according to the juſt Rules of poetick Art; that in the Repreſentation of any Event, or remarkable Fact, the *Probability*, or *ſeeming Truth*, which is the *real Truth* of Art, may with the higheſt advantage be ſupported and advanc'd: as we ſhall better underſtand in the Argument which follows on the hiſtorical *Tablature* of *The Judgment of* HERCULES; who being young, and re-

Ch. I. tir'd to a ſolitary place in order to deliberate on the Choice he was to make of the different ways of Life, was accoſted (as our Hiſtorian relates) by the two Goddeſſes, VIRTUE and PLEASURE. 'Tis on the iſſue of the Controverſy between theſe *Two*, that the Character of HERCULES depends. So that we may naturally give to this Piece and Hiſtory, as well the Title of *The Education*, as *the Choice* or *Judgment of* HERCULES.

CHAP. I.

Of the general Conſtitution or Ordonnance of the Tablature.

(1.) THIS Fable or Hiſtory may be variouſly repreſented, according to the Order of Time:

Either in the inſtant when the two Goddeſſes, VIRTUE and PLEASURE, accoſt HERCULES;

Or when they are enter'd on their Diſpute;

Or when their Diſpute is already far advanc'd, and VIRTUE ſeems to gain her Cauſe.

(2.) ACCORDING to the *firſt* Notion, HERCULES muſt of neceſſity ſeem ſurpriz'd

surpriz'd on the first appearance of such miraculous Forms. He admires, he contemplates; but is not yet ingag'd or interested. According to the *second* Notion, he is interested, divided, and in doubt. According to the *third*, he is wrought, agitated, and torn by contrary Passions. 'Tis the last Effort of the vitious one, striving for possession over him. He agonizes, and with all his Strength of Reason endeavours to overcome himself: Ch. 1.

Et premitur ratione animus, vincique laborat.

(3.) OF these different Periods of Time, the latter has been chosen; as being the only one of the three, which can well serve to express *the grand Event*, or consequent *Resolution* of HERCULES, and the *Choice* he actually made of a Life full of Toil and Hardship, under the conduct of VIRTUE, for the deliverance of Mankind from Tyranny and Oppression. And 'tis to such *a Piece*, or *Tablature*, as represents this Issue of the Balance, in our pondering Hero, that we may justly give the Title of *the Decision or Judgment of* HERCULES.

(4.) THE same History may be represented yet according to a *fourth* Date or Period: as at the time when HERCULES is intirely won by *Virtue*. But then the signs of this resolute Determination reign-

Ch. 1. ing abſolutely in the Attitude, and Air of our young Hero; there wou'd be no room left to repreſent his Agony, or inward Conflict, which indeed makes the principal Action *here*; as it wou'd do in a *Poem*, were this Subject to be treated by a good Poet. Nor wou'd there be any more room left in this caſe, either for the perſuaſive Rhetorick of VIRTUE, who muſt have already ended her Diſcourſe, or for the inſinuating Addreſs of PLEASURE, who having loſt her Cauſe, muſt neceſſarily appear diſpleas'd, or out of humour: a Circumſtance which wou'd no way ſute her Character.

(5.) IN the original Story or Fable of this Adventure of our young HERCULES, 'tis particularly noted, that PLEASURE, advancing haſtily before VIRTUE, began her Plea, and was heard with prevention; as being firſt in turn. And as this Fable is wholly *philoſophical* and *moral*, this Circumſtance in particular is to be conſider'd as eſſential.

(6.) IN this *third* Period therefore of our Hiſtory (dividing it, as we have done, into *four* ſucceſſive Dates or Points of Time) HERCULES being Auditor, and attentive, ſpeaks not. PLEASURE has ſpoken. VIRTUE is ſtill ſpeaking. She is about the middle, or towards the end of

her Diſcourſe; in the place where, accord- Ch. 1.
ing to juſt Rhetorick, the higheſt Tone of
Voice and ſtrongeſt Action are employ'd.

(7.) 'Tis evident, that every Maſter in Painting, when he has made choice of the determinate Date or Point of Time, according to which he wou'd repreſent his Hiſtory, is afterwards debar'd the taking advantage from any other Action than what is immediately preſent, and belonging to that ſingle Inſtant he deſcribes. For if he paſſes the preſent only for a moment, he may as well paſs it for many years. And by this reckoning he may with as good right repeat the ſame Figure ſeveral times over, and in one and the ſame Picture repreſent HERCULES in his Cradle, ſtruggling with the Serpents; and the ſame HERCULES of full Age, fighting with the *Hydra*, with *Anteus*, and with *Cerberus*: which wou'd prove a mere confus'd Heap, or Knot of Pieces, and not a ſingle intire *Piece*, or *Tablature*, of the hiſtorical kind.

(8.) IT may however be allowable, on ſome occaſions, to make uſe of certain *enigmatical* or *emblematical* Deviſes, to repreſent a future Time: as when HERCULES, yet a mere Boy, is ſeen holding a ſmall Club, or wearing the Skin of a young Lion. For ſo we often find him in the

Ch. 1. the beſt *Antiques*. And tho Hiſtory had never related of HERCULES, that being yet very young, he kill'd a Lion with his own hand; this Repreſentation of him wou'd nevertheleſs be intirely conformable to *poetick Truth*; which not only admits, but neceſſarily preſuppoſes *Prophecy* or *Prognoſtication*, with regard to the Actions, and Lives of Heroes and Great Men. Beſides that as to our Subject, in particular, the natural Genius of HERCULES, even in his tendereſt Youth, might alone anſwer for his handling ſuch Arms as theſe, and bearing, as it were in play, theſe early tokens of the future Hero.

(9.) To preſerve therefore a juſt Conformity with *hiſtorical Truth*, and with the *Unity of Time* and *Action*, there remains no other way by which we can poſſibly give a hint of any thing future, or call to mind any thing paſt, than by ſetting in view ſuch Paſſages or Events as have actually ſubſiſted, or according to Nature might well ſubſiſt, or happen together in *one and the ſame* inſtant. And this is what we may properly call *The Rule of Conſiſtency*.

(10.) How is it therefore poſſible, ſays one, to expreſs a Change of Paſſion in any Subject, ſince this Change is made by Succeſſion; and that in this caſe the Paſſion which is underſtood as preſent, will require

quire a Diſpoſition of Body and Features wholly different from the Paſſion which is over, and paſt? To this we anſwer, That notwithſtanding the Aſcendency or Reign of the principal and immediate Paſſion, the Artiſt has power to leave ſtill in his Subject the Tracts or Footſteps of its Predeceſſor: ſo as to let us behold not only a riſing Paſſion together with a declining one; but, what is more, a ſtrong and determinate Paſſion, with its contrary already diſcharg'd and baniſh'd. As for inſtance, when the plain Tracts of Tears new fallen, with other freſh tokens of Mourning and Dejection, remain ſtill in a Perſon newly tranſported with Joy at the ſight of a Relation or Friend, who the moment before had been lamented as one deceas'd or loſt. Ch. I.

(II.) AGAIN, by the ſame means which are employ'd to call to mind *the Paſt*, we may anticipate *the Future:* as wou'd be ſeen in the caſe of an able Painter, who ſhou'd undertake to paint this Hiſtory of HERCULES according to the third Date or Period of Time propos'd for our hiſtorical Tablature. For in this momentary Turn of Action, HERCULES remaining ſtill in a ſituation expreſſive of Suſpenſe and Doubt, wou'd diſcover nevertheleſs that the Strength of this inward Conflict was over, and that Victory began now to declare her-ſelf in favour of *Virtue*. This

Ch. 1. Tranſition, which ſeems at firſt ſo myſterious a Performance, will be eaſily comprehended, if one conſiders, That the Body, which moves much ſlower than the Mind, is eaſily out-ſtrip'd by this latter; and that the Mind on a ſudden turning itſelf ſome new way, the nearer ſituated and more ſprightly parts of the Body (ſuch as the Eyes, and Muſcles about the Mouth and Forehead) taking the alarm, and moving in an inſtant, may leave the heavier and more diſtant Parts to adjuſt themſelves, and change their Attitude ſome moments after.

(12.) THIS different Operation may be diſtinguiſh'd by the names of *Anticipation* and *Repeal.*

(13.) IF by any other method an Artiſt ſhou'd pretend to introduce into this Piece any portion of Time, future or paſt, he muſt either ſin directly againſt the Law of *Truth* and *Credibility*, in repreſenting things contrary and incompatible; or againſt that Law of *Unity* and *Simplicity of Deſign*, which conſtitutes the very Being of his Work. This particularly ſhews it-ſelf in a Picture, when one is neceſſarily left in doubt, and unable to determine readily, *Which* of the diſtinct ſucceſſive parts of the Hiſtory or Action is that *very-one* repreſented in the Deſign. For even here the caſe

caſe is the ſame as in the other Circumſtan- Ch. I.
ces of Poetry and Painting: "That what
"is principal or chief, ſhou'd immediate-
"ly ſhew it-ſelf, without leaving the Mind
"in any uncertainty."

(14.) ACCORDING to this Rule of the *Unity of Time*, if one ſhou'd ask an Artiſt, who had painted this Hiſtory of *The Judgment of* HERCULES, "* Which "of theſe four Periods or Dates of Time "above propos'd he intended in his Pic-"ture to repreſent;" and it ſhou'd happen that he cou'd not readily anſwer, 'Twas this, or that: It wou'd appear plainly he had never form'd a *real Notion* of his Workmanſhip, or of the Hiſtory he intended to repreſent. So that when he had executed even to a Miracle all thoſe other Beautys requiſite in *a Piece*, and had fail'd in this ſingle one, he wou'd from hence

* If the ſame Queſtion concerning the *inſtantaneous* Action, or preſent Moment of Time, were apply'd to many famous hiſtorical Paintings much admir'd in the World, they wou'd be found very defective: as we may learn by the Inſtance of that ſingle Subject of ACTEON, one of the commoneſt in Painting. Hardly is there any where ſeen a Deſign of this poetical Hiſtory, without a ridiculous Anticipation of the *Metamorphoſis*. The Horns of ACTEON, which are the Effect of a Charm, ſhou'd naturally wait the execution of that Act in which the Charm conſiſts. Till the Goddeſs therefore has thrown her Caſt, the Hero's Perſon ſuffers not any Change. Even while the Water flies, his Forehead is ſtill ſound. But in the uſual Deſign we ſee it otherwiſe. The Horns are already *ſprouted*, if not full grown: and the Goddeſs is ſeen watering *the Sprouts*.

alone

Ch. 2. alone be prov'd to be in truth no *Hiſtory-Painter*, or Artiſt in the kind, who underſtood not ſo much as how to form the real Deſign of a *hiſtorical Piece*.

CHAP. II.

Of the Firſt or Principal Figure.

(1.) TO apply therefore what has been ſaid above to our immediate Deſign or *Tablature* in hand; we may obſerve, in the firſt place, with regard to HERCULES, (the *firſt* or *principal Figure* of our Piece) that being plac'd in the middle, between the two Goddeſſes, he ſhou'd by a skilful Maſter be ſo drawn, as even ſetting aſide the Air and Features of the Face, it ſhou'd appear by the very Turn, or Poſition of the Body alone, that this young Hero had not wholly quitted the balancing or pondering part. For in the manner of his turn towards the worthier of theſe Goddeſſes, he ſhou'd by no means appear ſo averſe or ſeparate from the other, as not to ſuffer it to be conceiv'd of him, that he had ever any inclination for her, or had ever hearken'd to her Voice. On the contrary, there ought to be ſome hopes yet remaining for this latter Goddeſs PLEASURE, and ſome regret apparent in HERCULES.

CULES. Otherwiſe we ſhou'd paſs imme- Ch. 2.
diately from the *third* to the *fourth* Period; or at leaſt confound one with the other.

(2.) HERCULES, in this Agony deſcrib'd, may appear either ſitting, or ſtanding: tho it be more according to probability for him to appear ſtanding; in regard to the preſence of the two Goddeſſes, and by reaſon the caſe is far from being the ſame *here* as in *The Judgment of* PARIS; where the intereſted Goddeſſes plead their Cauſe before their Judg. Here the Intereſt of HERCULES himſelf is at ſtake. 'Tis *his own* Cauſe which is trying. He is in this reſpect not ſo much *the Judg*, as he is in reality *the Party judg'd.*

(3.) THE ſuperior and commanding Paſſion of HERCULES may be expreſs'd either by *a ſtrong Admiration*, or by an Admiration which holds chiefly of *Love.*

——*Ingenti perculſus amore.*

(4.) IF the latter be us'd, then the reluctant Paſſion, which is not yet wholly overcome, may ſhew it-ſelf in Pity and Tenderneſs, mov'd in our Hero by the thought of thoſe Pleaſures and Companions of his Youth, which he is going for ever to abandon. And in this ſenſe HERCULES may look either on the one or the other

Ch. 2. other of the Goddeſſes, with this difference; That if he looks on *Pleaſure*, it ſhou'd be faintly, and as turning his Eyes back with Pity; having ſtill his Action and Geſture turn'd the other way towards *Virtue*. If, on the contrary, he looks on *Virtue*; it ought to be earneſtly, and with extreme attention, having ſome part of the Action of his Body, inclining ſtill towards *Pleaſure*, and diſcovering by certain Features of Concern and Pity, intermix'd with the commanding or conquering Paſſion, that the Deciſion he is about to make in favour of *Virtue*, coſt him not a little.

(5.) IF it be thought fit rather to make uſe of Admiration, merely to expreſs the *commanding* Paſſion of HERCULES: then the *reluctant-one* may diſcover it-ſelf in a kind of Horror, at the thought of the Toil and Labour, to be ſuſtain'd in the rough rocky way apparent on the ſide of VIRTUE.

(6.) AGAIN, HERCULES may be repreſented as looking neither towards VIRTUE nor PLEASURE, but as turning his Eyes either towards the mountainous rocky Way pointed out to him by VIRTUE, or towards the flowry Way of the Vale and Meadows, recommended to him by PLEASURE. And to theſe different Attitudes may be apply'd the ſame

Rules

Rules for the Expreſſion of the *Turn* or *Balance of Judgment* in our penſive Hero. Ch. 2.

(7.) WHATEVER may be the manner choſen for the deſigning of this Figure of HERCULES, according to that part of the Hiſtory in which we have taken him; 'tis certain he ſhou'd be ſo drawn, as neither by the opening of his mouth, or by any other ſign, to leave it in the leaſt dubious whether he is ſpeaking or ſilent. For 'tis abſolutely requiſite that *Silence* ſhou'd be diſtinctly characteriz'd in HERCULES, not only as the natural effect of his ſtrict Attention, and the little leiſure he has from what paſſes at this time within his breaſt; but in order withal to give that appearance of Majeſty and Superiority becoming the Perſon and Character of pleading VIRTUE; who by her Eloquence and other Charms has ere this made her-ſelf miſtreſs of the Heart of our enamour'd Hero:

* —*Pendetque iterum narrantis ob ore.*

This Image of *the Sublime* in the Diſcourſe and Manner of VIRTUE, wou'd be utterly loſt, if in the inſtant that ſhe employ'd the greateſt Force of Action, ſhe ſhou'd appear to be interrupted by the ill-tim'd Speech, Reply, or Utterance of her Auditor. Such a Deſign or Repreſentation as this, wou'd prove contrary to Order,

* Virg. Æn. Lib. iv. ver. 79.

Ch. 3. contrary to the Hiſtory, and to the *Decorum*, or Decency of Manners. Nor can one well avoid taking notice here, of that general Abſurdity committed by many of the eſteem'd great Maſters in Painting; who in one and the ſame Company, or Aſſembly of Perſons jointly employ'd, and united according to the Hiſtory, in one ſingle or common Action, repreſent to us not only *two* or *three*, but *ſeveral*, and ſometimes *all* ſpeaking at once. Which muſt naturally have the ſame effect on the Eye, as ſuch a Converſation wou'd have upon the Ear, were we in reality to hear it.

CHAP. III.

Of the Second Figure.

(1.) AFTER what has been ſaid on the Subject of HERCULES, it appears plainly what the *Attitude* muſt be of our ſecond Figure, VIRTUE; who, as we have taken her in this particular Period of our Hiſtory, muſt of neceſſity be *ſpeaking* with all the Force of Action, ſuch as wou'd appear in an excellent Orator, when at the height, and in the moſt affecting part of his Diſcourſe.

(2.) SHE ought therefore to be drawn *ſtanding*; ſince 'tis contrary to all probable Ap-

Appearance, and even to Nature it-ſelf, that in the very Heat and higheſt Tranſport of Speech, the Speaker ſhou'd be ſeen ſitting, or in any Poſture which might expreſs Repoſe. Ch. 3.

(3.) SHE may be *habited* either as an AMAZON, with the Helmet, Lance, and in the Robe or Veſt of PALLAS; or as any other of the *Virtues*, *Goddeſſes*, or *Heroines*, with the plain original Crown, without Rays, according to genuine Antiquity. Our Hiſtory makes no mention of a Helmet, or any other Armour of VIRTUE. It gives us only to underſtand, that ſhe was dreſs'd neither negligently, nor with much ſtudy or ornament. If we follow this latter method, we need give her only in her hand the Imperial or * Magiſterial Sword; which is her true characteriſtick Mark, and wou'd ſufficiently diſtinguiſh her, without the Helmet, Lance, or other military Habit. And in this manner, the oppoſition between her-ſelf and her Rival wou'd be ſtill more beautiful and regular. —"But this Beauty, ſays one, wou'd be "diſcoverable only by the Learned."— Perhaps ſo. But then again, there wou'd be no loſs for others: ſince no-one wou'd find this Piece the leſs intelligible on the account of this Regulation. On the contrary,

* Parazonium.

Ch. 3. one who chanc'd to know little of Antiquity in general, or of this Hiſtory in particular, wou'd be ſtill further to ſeek, if upon ſeeing an armed Woman in the Piece, he ſhou'd repreſent to himſelf either a PALLAS, a BELLONA, or any other warlike Form, or Deity of the female kind.

(4.) As for the *Shape*, *Countenance*, or Perſon of VIRTUE; that which is uſually given to PALLAS may fitly ſerve as a Model for this Dame; as on the other ſide, that which is given to VENUS may ſerve in the ſame manner for her Rival. The Hiſtorian whom we follow, repreſents VIRTUE to us as a Lady of a goodly Form, tall and majeſtick. And by what he relates of her, he gives us ſufficiently to underſtand, that tho ſhe was neither lean, nor of a tann'd Complexion, ſhe muſt have diſcover'd however, by the Subſtance and Colour of her Fleſh, that ſhe was ſufficiently accuſtom'd to exerciſe. PLEASURE, on the other hand, by an exact Oppoſition, is repreſented in better caſe, and of a Softneſs of Complexion; which ſpeaks her Manners, and gives her a middle Character between the Perſon of a VENUS, and that of a BACCHINAL *Nymph*.

(5.) As for the *Poſition*, or *Attitude* of VIRTUE; tho in a hiſtorical Piece, ſuch as ours is deſign'd, 'twou'd on no account be

be proper to have immediate recourſe to the way of *Emblem*; one might, on this occaſion, endeavour nevertheleſs by ſome artifice to give our Figure, as much as poſſible, the reſemblance of the ſame *Goddeſs*, as ſhe is ſeen on Medals, and other antient *emblematick* Pieces of like nature. In this view, ſhe ſhou'd be ſo deſign'd, as to ſtand firm with her full poiſe upon one foot, having the other a little advanc'd, and rais'd on a broken piece of ground or rock, inſtead of the Helmet or little Globe on which we ſee her uſually ſetting her foot, as triumphant, in thoſe Pieces of the *emblematick* kind. A particular advantage of this Attitude, ſo judiciouſly aſſign'd to VIRTUE by antient Maſters, is, that it expreſſes as well her aſpiring Effort, or Aſcent towards the Stars and Heaven, as her Victory and Superiority over Fortune and the World. For ſo the Poets have, of old, deſcrib'd her. Ch. 3.

* ——*Negatâ tentat iter viâ.*
† *Virtutiſque viam deſerit arduæ.*

And in our Piece particularly, where the *arduous* and *rocky way* of VIRTUE requires to be emphatically repreſented; the aſcending Poſture of this Figure, with one Foot advanc'd, in a ſort of climbing Action, over

* Horat. Lib. iii. Od. ii. ver. 22.
† Idem ibid. Od. xxiv. ver. 44.

Ch. 3. the rough and thorny Ground, must of necessity, if well executed, create a due effect, and add to the Sublime of this * antient *Poetick* Work.

(6.) As for the *Hands* or *Arms*, which in real Oratory, and during the strength of Elocution, must of necessity be active; 'tis plain in respect of our Goddess, that the Arm in particular which she has free to herself, and is neither incumber'd with Lance or Sword, shou'd be employ'd another way, and come in, to second the Discourse, and accompany it, with a just Emphasis and Action. Accordingly, VIRTUE wou'd then be seen with this Hand, turn'd either *upwards* to the rocky Way mark'd out by her with approbation; or to the Sky, or Stars, in the same sublime sense; or *downwards* to the flowery Way and Vale, as in a detesting manner, and with abhorrence of what passes there; or last of all (in a disdainful sense, and with the same appearance of Detestation) against PLEASURE herself. Each Manner wou'd have its peculiar

† *As antient as the Poet* HESIOD: *which appears by the following Verses, cited by our Historian, as the Foundation, or first Draught of this* HERCULEAN *Tablature.*

Τὴν μὲν γὰ κακότητα καὶ ἰλαδὸν ἐστιν ἑλέσθαι
Ῥηϊδίως. λείη μὲν ὁδὸς, μάλα δ' ἐγγύθι ναίει·
Τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν
Ἀθάνατοι. μακρὸς δὲ καὶ ὄρθιος ὄιμος ἐπ' αὐτὴν,
Καὶ τρηχὺς τὸ πρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηαι
Ῥηϊδίη δ' ἔπειτα πέλει, χαλεπὴ περ ἐοῦσα.

Oper. & Dier. Lib. i. ver. 285.

advan-

advantage. And the beſt Profit ſhou'd be made of this Arm and Hand at liberty, to expreſs either the *Diſapprobation* or the *Applauſe* propos'd. It might prove, however, a conſiderable advantage to our Figure of VIRTUE, if holding the Lance, or Imperial Sword, ſlightly, with one of her Hands ſtretch'd downwards, ſhe cou'd, by that very Hand and Action, be made to expreſs *the latter* meaning; opening for that purpoſe ſome of the lower Fingers of this Hand, in a refuſing or repelling manner; whilſt with the other Arm and Hand at liberty, ſhe ſhou'd expreſs as well *the former* meaning, and point out to HERCULES the way which leads to Honour, and the juſt Glory of heroick Actions. Ch. 3.

(7.) FROM all theſe Circumſtances of Hiſtory, and Action, accompanying this important Figure, the difficulty of the Deſign will ſufficiently appear, to thoſe who carry their Judgment beyond the *mere Form*, and are able to conſider the Character of the Paſſion to which it is ſubjected. For where a real Character is mark'd, and *the inward Form* peculiarly deſcrib'd, 'tis neceſſary *the outward* ſhou'd give place. Whoever ſhou'd expect to ſee our Figure of VIRTUE, in the exact Mein of a *fine Talker*, curious in her Choice of Action, and forming it according to the uſual Decorum, and regular Movement of one of the

Ch. 3. fair Ladys of our Age, wou'd certainly be far wide of the Thought and Genius of this Piece. Such ſtudy'd Action, and artificial Geſture, may be allow'd to the Actors and Actrices of the Stage. But the good Painter muſt come a little nearer to TRUTH, and take care that his Action be not *theatrical*, or at ſecond hand; but *original*, and drawn from NATURE her-ſelf. Now altho in the ordinary Tenour of Diſcourſe, the Action of the Party might be allow'd to appear ſo far govern'd and compos'd by Art, as to retain that regular *Contraſte*, and nice Balance of Movement, which Painters are apt to admire as the chief Grace of Figures; yet in this particular caſe, where the natural Eagerneſs of Debate, ſupported by a thorow Antipathy and Animoſity, is join'd to a ſort of *enthuſiaſtick Agitation* incident to our prophetick Dame, there can be little of that faſhionable Mein, or genteel Air admitted. The Painter who, in ſuch a Piece as we deſcribe, is bound to preſerve the heroick Style, will doubtleſs beware of repreſenting his Heroine as a mere *Scold*. Yet this is certain, That it were better for him to expoſe himſelf to the Meanneſs of ſuch a Fancy, and paint his Lady in a high Rant, according to the common Weakneſs of the Sex, than to engage in the Embelliſhment of the mere *Form*; and, forgetting the Character of Severity and Reprimand belonging to the illuſtrious Rival, preſent

her to us a fair ſpecious Perſonage, free of Emotion, and without the leaſt Bent or Movement, which ſhou'd expreſs the real *Pathetick* of the kind. Ch. 4.

CHAP. IV.

Of the Third Figure.

(1.) CONCERNING PLEASURE there needs little to be ſaid, after what has been already remark'd in relation to the two preceding Figures. The Truth of *Appearance*, that of *Hiſtory*, and even the *Decorum* it-ſelf, (according to what has been explain'd above) require evidently that in this Period or Inſtant deſcrib'd, PLEASURE ſhou'd be found ſilent. She can have no other Language allow'd her than that merely of *the Eyes*. And 'twou'd be a happy Management for her in the Deſign, if in turning her Eyes to meet thoſe of HERCULES, ſhe ſhou'd find his Head and Face already turn'd ſo much on the contrary ſide, as to ſhew it impoſſible for her as yet to diſcover the growing Paſſion of this Hero in favour of her Rival. By this means ſhe might ſtill with good right retain her fond Airs of Dalliance and Courtſhip; as having yet diſcover'd no reaſon ſhe has to be diſſatisfy'd.

(2.) SHE

(2.) SHE may be drawn either *ſtanding*, *leaning*, *ſitting*, or *lying*; without a Crown, or crown'd either with Roſes, or with Myrtle; according to the Painter's Fancy. And ſince in this *third* Figure the Painter has ſo great a liberty left him, he may make good advantage of it for the other *two*, to which *this latter* may be ſubjected, as the laſt in order, and of leaſt conſequence.

(3.) THAT which makes the greateſt difficulty in the Diſpoſition or Ordonnance of this Figure PLEASURE, is, that notwithſtanding the ſupine Air and Character of Eaſe and Indolence, which ſhou'd be given her, ſhe muſt retain ſtill ſo much Life and Action, as is ſufficient to expreſs her *perſuaſive Effort*, and Manner of *Indication* towards her proper Paths; thoſe of the flowery kind, and Vale below, whither ſhe wou'd willingly guide our Hero's ſteps. Now ſhou'd this *Effort* be over-ſtrongly expreſs'd; not only the ſupine Character and Air of Indolence wou'd be loſt in this Figure of PLEASURE; but, what is worſe, the Figure wou'd ſeem to ſpeak, or at leaſt appear ſo, as to create a double Meaning, or *equivocal Senſe* in Painting: which wou'd deſtroy what we have eſtabliſh'd as fundamental, concerning the abſolute Reign of *Silence* thro'out the reſt of the Piece, in favour of VIRTUE, the

ſole ſpeaking Party at this Inſtant, or third Period of our Hiſtory. Ch. 4.

(4.) ACCORDING to a Computation, which in this way of Reaſoning might be made, of the whole *Motion* or *Action* to be given to our Figure of PLEASURE; ſhe ſhou'd ſcarce have *one fifth* reſerv'd for that which we may properly call *active* in her, and have already term'd her *perſuaſive* or *indicative Effort*. All beſides ſhou'd be employ'd to expreſs, if one may ſay ſo, her *Inaction*, her *Supineneſs*, *Effeminacy*, and *indulgent Eaſe*. The Head and Body might intirely favour this latter Paſſion. One Hand might be abſolutely reſign'd to it; ſerving only to ſupport, with much ado, the lolling lazy Body. And if the other Hand be requir'd to expreſs ſome kind of Geſture or Action toward the Road of Pleaſures recommended by this Dame; the Geſture ought however to be ſlight and negligent, in the manner of one who has given over ſpeaking, and appears weary and ſpent.

(5.) FOR the *Shape*, the *Perſon*, the *Complexion*, and what elſe may be further remark'd as to the *Air* and *Manner* of PLEASURE; all this is naturally comprehended in the Oppoſition, as above ſtated, between *Her-ſelf* and VIRTUE.

CHAP.

CHAP. V.

Of the Ornaments of the Piece; and chiefly of the Drapery, and Perſpective.

(1.) 'TIS ſufficiently known, how great a liberty Painters are us'd to take, in the colouring of their Habits, and of other Draperys belonging to their hiſtorical Pieces. If they are to paint a *Roman* People, they repreſent 'em in different Dreſſes; tho it be certain the common People among 'em were habited very near alike, and much after the ſame colour. In like manner, the *Egyptians*, *Jews*, and other antient Nations, as we may well ſuppoſe, bore in this particular their reſpective Likeneſs or Reſemblance one to another; as at preſent the *Spaniards*, *Italians*, and ſeveral other People of *Europe*. But ſuch a Reſemblance as this wou'd, in the way of Painting, produce a very untoward effect; as may eaſily be conceiv'd. For this reaſon the Painter makes no ſcruple to introduce *Philoſophers*, and even *Apoſtles*, in various Colours, after a very extraordinary manner. 'Tis here that the *hiſtorical Truth* muſt of neceſſity indeed give way to that which we call *poetical*, as being govern'd not ſo much by *Reality*, as by *Probability*, or

or *plauſible Appearance*, So that a Painter, who uſes his Privilege or Prerogative in this reſpect, ought however to do it cautiouſly, and with diſcretion. And when occaſion requires that he ſhou'd preſent us his *Philoſophers* or *Apoſtles* thus variouſly colour'd, he muſt take care at leaſt ſo to mortify his Colours, that theſe plain poor Men may not appear, in his Piece, adorn'd like ſo many Lords or Princes of the modern Garb. Ch. 5.

(2.) IF, on the other hand, the Painter ſhou'd happen to take for his Subject ſome ſolemn Entry or Triumph, where, according to the Truth of *Fact*, all manner of Magnificence had without doubt been actually diſplay'd, and all ſorts of bright and dazling Colours heap'd together and advanc'd, in emulation, one againſt another; he ought on this occaſion, in breach of the *hiſtorical Truth*, or Truth *of Fact*, to do his utmoſt to diminiſh and reduce the exceſſive Gaiety and Splendor of thoſe Objects, which wou'd otherwiſe raiſe ſuch a Confuſion, Oppugnancy, and Riot of Colours, as wou'd to any judicious Eye appear abſolutely intolerable.

(3.) IT becomes therefore an able Painter in this, as well as in the other parts of his Workmanſhip, to have regard principally, and above all, to the Agreement or Cor-

Ch. 5. Correſpondency of things. And to that end 'tis neceſſary he ſhou'd form in his Mind a certain Note or Character of *Unity*, which being happily taken, wou'd, out of the many Colours of his Piece, produce (if one may ſay ſo) *a particular diſtinct Species* of an original kind: like thoſe Compoſitions in Muſick, where among the different Airs, (ſuch as *Sonatas*, *Entrys*, or *Sarabands*) there are different and diſtinct Species; of which we may ſay in particular, as to each, "That it has its own "proper Character or Genius, peculiar to "it-ſelf."

(4.) THUS the *Harmony* of Painting requires, "That in whatever *Key* the "Painter begins his Piece, he ſhou'd be "ſure to finiſh it in the ſame."

(5.) THIS Regulation turns on the *principal Figure*, or on the two or three which are *eminent*, in a Tablature compos'd of many. For if the Painter happens to give a certain Height or Richneſs of colouring to his principal Figure; the reſt muſt in proportion neceſſarily partake this Genius. But if, on the contrary, the Painter ſhou'd have chanc'd to give a ſofter Air, with more Gentleneſs and Simplicity of colouring, to his principal Figure; the reſt muſt bear a Character proportionable, and appear in an extraordinary Simplicity; that

that one and the ſame Spirit may, without conteſt, reign thro' the whole of his Deſign. Ch. 5.

(6.) OUR Hiſtorical Draught of HERCULES will afford us a very clear example in the caſe. For conſidering that the Hero is to appear on this occaſion retir'd and gloomy; being withal in a manner naked, and without any other Covering than a Lion's Skin, which is it-ſelf of a yellow and dusky colour; it wou'd be really impracticable for a Painter to repreſent this principal Figure in any extraordinary brightneſs or luſtre. From whence it follows, that in the other inferior Figures or ſubordinate parts of the Work, the Painter muſt neceſſarily make uſe of ſuch ſtill quiet Colours, as may give to the whole Piece a Character of Solemnity and Simplicity, agreeable with it-ſelf. Now ſhou'd our Painter honeſtly go about to follow his Hiſtorian, according to the literal Senſe of the Hiſtory, which repreſents VIRTUE to us in a reſplendent Robe of the pureſt and moſt gloſſy White; 'tis evident he muſt after this manner deſtroy his Piece. The *good Painter* in this, as in all other occaſions of like nature, muſt do as the *good Poet*; who undertaking to treat ſome common and known Subject, refuſes however to follow ſtrictly, like a mere Copyiſt or Tranſlator, any preceding Poet or Hiſtorian;

Ch. 5. rian; but ſo orders it, that his Work in it-ſelf becomes really new and original.

* *Publica materies privati juris erit, ſi*
Nec circa vilem patulumque moraberis orbem;
Nec verbum verbo curabis reddere fidus
Interpres.

(7.) As for what relates to the *Perſpective* or *Scene* of our hiſtorical Piece, it ought ſo to preſent it-ſelf, as to make us inſtantly conceive that 'tis in the Country, and in a place of Retirement, near ſome Wood or Foreſt, that this whole Action paſſes. For 'twou'd be impertinent to bring *Architecture* or Buildings of whatever kind in view, as tokens of Company, Diverſion, or Affairs, in a Place purpoſely choſen to denote Solitude, Thoughtfulneſs, and premeditated Retreat. Beſides, that according to the Poets (our Guides and Maſters in this Art) neither the Goddeſſes, nor other divine Forms of whatever kind, car'd ever to preſent themſelves to human Sight, elſewhere than in theſe deep Receſſes. And 'tis worth obſerving here, how particularly our philoſophical Hiſtorian affects to ſpeak, by way of prevention, of the ſolitary place where HERCULES was retir'd, and of his Thoughtfulneſs preceding this Apparition: which from theſe Circumſtances may be conſtru'd

* Horat. de Art. Poet. ver. 131.

hence-

hence-forward as a mere *Dream*; but as such, a truly rational, and *divine* one. Ch. 5.

(8.) As to the *Fortreſs*, *Temple*, or *Palace* of VIRTUE, ſituated on a Mountain, after the emblematical way; as we ſee repreſented in ſome Pieces form'd upon this Subject; there is nothing of this kind expreſs'd by our Hiſtorian. And ſhou'd this, or any thing of a like nature, preſent itſelf in our Deſign, it wou'd fill the Mind with foreign Fancys, and myſterious Views, no way agreeable to the Taſte and Genius of this Piece. Nor is there any thing, at the ſame time, on PLEASURE's ſide, to anſwer, by way of oppoſition, to this *Palace* of VIRTUE; which, if expreſs'd, wou'd on this account deſtroy the juſt Simplicity and Correſpondency of our Wotk.

(9.) ANOTHER Reaſon againſt the *Perſpective*-part, the *Architecture*, or other ſtudy'd Ornaments of the *Landskip*-kind, in this particular Piece of ours, is, That in reality there being no occaſion for theſe Appearances, they wou'd prove a mere Incumbrance to the Eye, and wou'd of neceſſity diſturb the Sight, by diverting it from that which is principal, the *Hiſtory* and *Fact*. Whatſoever appears in a hiſtorical Deſign, which is not eſſential to the Action, ſerves only to confound the Repreſentation, and perplex the Mind: more

Ch. 5. particularly, if these *Episodick* parts are so lively wrought, as to vie with the principal Subject, and contend for Precedency with the *Figures* and *human Life*. A just Design, or Tablature, shou'd, at first view, discover, What *Nature* it is design'd to imitate; what *Life*, whether of the higher or lower kind, it aims chiefly to represent. The Piece must by no means be equivocal or dubious; but must with ease distinguish it-self, either as *historical* and *moral*, or as *perspective* and merely *natural*. If it be *the latter* of these Beautys, which we desire to see delineated according to its perfection, then *the former* must give place. The *higher* Life must be allay'd, and in a manner discountenanc'd and obscur'd; whilst the *lower* displays it-self, and is exhibited as principal. Even that, which according to a Term of Art we commonly call *Still-Life*, and is in reality of the last and lowest degree of Painting, must have its Superiority and just Preference in a Tablature of its own Species. 'Tis the same in *Animal-Pieces*; where Beasts, or Fowl are represented. In *Landskip*, Inanimates are principal: 'Tis the Earth, the Water, the Stones and Rocks which live. All other Life becomes subordinate. Humanity, Sense, Manners, must in this place yield, and become inferior. 'Twou'd be a fault even to aim at the Expression of any real Beauty in this kind, or go about to animate

or

or heighten in any conſiderable degree the accompanying Figures of Men, or Deitys, which are accidentally introduc'd, as Appendices, or Ornaments, in ſuch a Piece. But if, on the contrary, the *human Species* be that which firſt preſents it-ſelf in a Picture; if it be the *intelligent Life*, which is ſet to view; 'tis the *other Species*, the *other Life*, which muſt then ſurrender and become ſubſervient. The *merely natural* muſt pay homage to the *hiſtorical* or *moral*. Every Beauty, every Grace muſt be ſacrific'd to the *real* BEAUTY *of this firſt and higheſt Order*. For nothing can be more deform'd than a Confuſion of many Beautys: And the Confuſion becomes inevitable, where the Subjection is not compleat.

(10.) By the word MORAL are underſtood, in this place, all Sorts of judicious Repreſentations of the human Paſſions; as we ſee even in *Battel-Pieces*; excepting thoſe of diſtant Figures, and the diminutive kind; which may rather be conſider'd as a ſort of *Landskip*. In all other martial Pieces, we ſee expreſs'd in lively Action, the ſeveral degrees of Valor, Magnanimity, Cowardice, Terror, Anger, according to the ſeveral Characters of Nations, and particular Men. 'Tis here that we may ſee *Heroes* and *Chiefs* (ſuch as the ALEXANDERS or CONSTANTINES) appear, even in the hotteſt of the Action,

Ch. 5. with a Tranquillity and Sedateneſs of Mind peculiar to themſelves: which is, indeed, in a direct and proper ſenſe, profoundly *moral*.

(11.) BUT as the *Moral* part is differently treated in a *Poem*, from what it is in *Hiſtory*, or in a *philoſophical* Work; ſo muſt it, of right, in *Painting* be far differently treated, from what it naturally is, either in the *Hiſtory*, or *Poem*. For want of a right underſtanding of this Maxim, it often happens that, by endeavouring to render a Piece highly *moral* and *learned*, it becomes thorowly ridiculous and impertinent.

(12.) FOR the ordinary Works of SCULPTURE, ſuch as the *Low-Relieves*, and Ornaments of *Columns* and *Edifices*, great allowance is made. The very Rules of Perſpective are here wholly revers'd, as neceſſity requires; and are accommodated to the Circumſtance and Genius of the Place or Building, according to a certain OEconomy or Order of a particular and diſtinct kind; as will eaſily be obſerv'd by thoſe who have thorowly ſtudy'd the TRAJAN and ANTONINUS-*Pillars*, and other *Relieve*-Works of the Antients. In the ſame manner, as to Pieces of ingrav'd Work, Medals, or whatever ſhews it-ſelf in one Subſtance, (as Braſs or Stone) or only by Shade and Light, (as in ordinary Drawings,

Drawings, or Stamps) much alſo is al- Ch. 5.
low'd, and many things admitted, of the *fantaſtick*, *miraculous*, or *hyberbolical* kind. 'Tis here, that we have free ſcope, withal, for whatever is *learned*, *emblematical*, or *enigmatick*. But for the compleatly imitative and illuſive Art of PAINTING, whoſe Character it is to employ in her Works the united Force of different Colours; and who, ſurpaſſing by ſo many Degrees, and in ſo many Privileges, all other human Fiction, or imitative Art, aſpires in a directer manner towards Deceit, and a Command over our very Senſe; ſhe muſt of neceſſity abandon whatever is over-*learned*, *humorous*, or *witty*; to maintain her-ſelf in what is *natural*, *credible*, and *winning of our Aſſent:* that ſhe may thus acquit her-ſelf of what is her chief Province, *the ſpecious Appearance of the Object ſhe repreſents*. Otherwiſe we ſhall naturally bring againſt her the juſt Criticiſm of HORACE, on the ſcenical Repreſentation ſo nearly ally'd to her:

Quodcunque oſtendis mihi ſic, incredulus odi.

(13.) WE are therefore to conſider this as a ſure Maxim or Obſervation in Painting, "That a *hiſtorical* and *moral* Piece "muſt of neceſſity loſe much of its natu- "ral Simplicity and Grace, if any thing of "the *emblematical* or *enigmatick* kind be

Ch. 5. " viſibly and directly intermix'd." As if for inſtance, the Circle of the * *Zodiack*, with its twelve Signs, were introduc'd. Now this being an Appearance which carrys not any manner of ſimilitude or colourable reſemblance to any thing extant in real Nature; it cannot poſſibly pretend to win the Senſe, or gain Belief, by the help of any *poetical Enthuſiaſm*, *religious Hiſtory*, or *Faith*. For by means of theſe, indeed, we are eaſily induc'd to contemplate as Realitys thoſe divine Perſonages and miraculous Forms, which the leading Painters, antient and modern, have ſpeciouſly deſign'd, according to the particular Doctrine or Theology of their ſeveral religious and national Beliefs. But for our Tablature in particular, it carrys nothing with it of the mere *emblematical* or *enigmatick* kind: ſince for what relates to the double Way of the Vale and Mountain, this may naturally and with colourable appearance be repreſented at the Mountain's foot. But if on the Summit or higheſt Point of it, we ſhou'd place the Fortreſs, or Palace of *Virtue*, riſing above the Clouds, this wou'd immediately give the enigmatical myſterious

* This is what RAPHAEL himſelf has done, in his famous Deſign of *The Judgment of* PARIS. But this Piece having never been painted, but deſign'd only for MARO ANTONIO's engraving, it comes not within our Cenſure; as appears by what is ſaid in the Paragraph juſt preceding.

Air

Air to our *Picture*, and of neceſſity de- Ch. 5.
ſtroy its perſuaſive Simplicity, and natural Appearance.

(14.) In ſhort, we are to carry this Remembrance ſtill along with us, " That the " fewer the Objects are, beſides thoſe which " are abſolutely neceſſary in a Piece, the " eaſier it is for the Eye, by one ſimple " Act and in one View, to comprehend " the *Sum* or *Whole*." The multiplication of Subjects, tho ſubaltern, renders the Subordination more difficult to execute in the Ordonnance or Compoſition of a Work. And if the *Subordination* be not perfect, the *Order* (which makes the Beauty) remains imperfect. Now the *Subordination* can never be perfect, except " * When the Or- " donnance is ſuch, that the Eye not only " runs over with eaſe the ſeveral Parts of " the Deſign, (reducing ſtill its View each " moment to the principal Subject on " which all turns) but when the ſame Eye, " without the leaſt detainment in any of " the particular Parts, and reſting, as it " were, immovable in the middle, or cen- " ter of the Tablature, may ſee at once, " in an agreeable and perfect Correſpon- " dency, all which is there exhibited to " the Sight."

* This is what the *Grecian* Maſters ſo happily expreſs'd, by the ſingle word Ευσύνοπτον. See VOL. I. *pag.* 143, &c.

CHAP. VI.

Of the Casual or Independent Ornaments.

(1.) THERE remains for us now to consider only of the separate Ornaments, independent both of Figures and Perspective; such as the * *Machine-Work*, or *Divinitys* in the Sky, the Winds, Cupids, Birds, Animals, Dogs, or other loose Pieces, which are introduc'd without any absolute necessity, and in a way of Humour. But as these belong chiefly to the *ordinary Life*, and to the *comick*, or *mix'd* kind; our Tablature, which on the contrary is wholly *epick*, *heroick*, and in the *tragick* Style, wou'd not so easily admit of any thing in this light way.

(2.) WE may besides consider, that whereas the Mind is naturally led to fansy Mystery in a Work of such a Genius or Style of Painting as ours, and to confound with each other the two distinct kinds of the *emblematick*, and merely *historical*, or *poetick*; we shou'd take care not to afford

* *This is understood of the* Machine-Work, *when it is merely ornamental, and not essential in the Piece; by making part of the History, or Fable it-self.*

it

it this occaſion of Error and Deviation, by introducing into a Piece of ſo uniform a Deſign, ſuch Appendices, or ſupplementary Parts, as, under pretext of giving light to the Hiſtory, or characterizing the Figures, ſhou'd ſerve only to diſtract or diſſipate the Sight, and confound the Judgment of the more intelligent Spectators. Ch. 6.

(3.) "WILL it then, ſays one, be poſ-"ſible to make out the Story of theſe two "*Dames* in company with HERCULES, "without otherwiſe diſtinguiſhing them "than as above deſcrib'd?"——We anſwer, it is poſſible; and not that only, but certain and infallible, in the caſe of one who has the leaſt Genius, or has ever heard in general concerning HERCULES, without ſo much as having ever heard this Hiſtory in particular. But if, notwithſtanding this, we wou'd needs add ſome exterior marks, more declaratory and determinative of theſe two Perſonages, VIRTUE and PLEASURE; it may be perform'd, however, without any neceſſary recourſe to what is abſolutely of the *Emblem*-kind. The Manner of this may be explain'd as follows.

(4.) THE Energy or natural Force of *Virtue*, according to the moral Philoſophy of higheſt note among the Antients, was expreſs'd in the double effect of

For-

Ch. 6. * *Forbearance* and *Indurance*, or what we may otherwiſe call *Refrainment* and *Support*. For the former, *the Bit* or *Bridle*, plac'd ſomewhere on the ſide of *Virtue*, may ſerve as Emblem ſufficient; and for the ſecond, *the Helmet* may ſerve in the ſame manner; eſpecially ſince they are each of them Appurtenances eſſential to *Heroes*, (who, in the quality of Warriors, were alſo Subduers or † Managers of Horſes) and that at the ſame time theſe are really portable Inſtruments, ſuch as the martial Dame, who repreſents *Virtue*, may be well ſuppos'd to have brought along with her.

(5.) ON the ſide of PLEASURE, certain *Vaſes*, and other Pieces of imboſs'd Plate, wrought in the figures of *Satyrs*, *Fauns*, and *Bacchanals*, may ſerve to expreſs the Debauches of the Table-kind. And certain Draperys thrown careleſly on the ground, and hung upon a neighbouring Tree, forming a kind of Bower and Couch for this luxurious Dame, may ſerve ſufficiently to ſuggeſt the Thought of other Indulgences, and to ſupport the Image of the effeminate, indolent, and amorous Paſſions.

* Καρτερία, Ἐγκρατέια: *They were deſcrib'd as Siſters in the emblematick Moral Philoſophy of the Antients. Whence that known Precept,* Ἀνέχε καὶ Ἀπέχε, SUSTINE & ABSTINE.

† CASTOR, POLLUX; *all the Heroes of* HOMER; ALEXANDER *the Great*, &c.

Beſides that, for this latter kind, we may reſt ſatisfy'd, 'tis what the Painter will hardly fail of repreſenting to the full. The fear is, leſt he ſhou'd overdo this part, and expreſs the Affection too much to the life. The Appearance will, no doubt, be ſtrongly wrought in all the Features and Proportions of this *third Figure*; which is of a reliſh far more popular, and vulgarly ingaging, than that *other* oppos'd to it, in our hiſtorical Deſign.

CONCLUSION.

(1.) WE may conclude this Argument with a general Reflection, which ſeems to ariſe naturally from what has been ſaid on this Subject in particular: "That in "a real *Hiſtory-Painter*, the ſame Know-"ledg, the ſame Study, and Views, are re-"quir'd, as in a real *Poet*." Never can the *Poet*, whilſt he juſtly holds that name, become a *Relator*, or *Hiſtorian* at large. He is allow'd only to deſcribe a ſingle Action; not the Actions of a ſingle Man, or People. The *Painter* is a Hiſtorian at the ſame rate, but ſtill more narrowly confin'd, as in fact appears; ſince it wou'd certainly prove a more ridiculous Attempt to comprehend two or three diſtinct Actions or Parts of Hiſtory in *one* Picture, than

than to comprehend ten times the number in *one* and *the ſame* Poem.

(2.) TIS well known, that to each Species of Poetry, there are natural Proportions and Limits aſſign'd. And it wou'd be a groſs Abſurdity indeed to imagine, that in a Poem there was nothing which we cou'd call *Meaſure* or *Number*, except merely in the Verſe. An Elegy, and an Epigram, have each of 'em their Meaſure, and Proportion, as well as a Tragedy, or Epick Poem. In the ſame manner, as to Painting, Sculpture, or Statuary, there are particular Meaſures which form what we call *a Piece:* as for inſtance, in mere Portraiture, *a Head*, or *Buſt:* the former of which muſt retain always the whole, or at leaſt a certain part of the Neck; as the latter the Shoulders, and a certain part of the Breaſt. If any thing be added or retrench'd, the *Piece* is deſtroy'd. 'Tis then a mangled Trunk, or diſmember'd Body, which preſents it-ſelf to our Imagination; and this too not thro' uſe merely, or on the account of cuſtom, but of neceſſity, and by the nature of the Appearance: ſince there are ſuch and ſuch parts of the human Body, which are naturally match'd, and muſt appear in company: the Section, if unskilfully made, being in reality horrid, and repreſenting rather an *Amputation* in Surgery, than a ſeemly *Diviſion* or *Separation*

tion according to *Art*. And thus it is, that in general, thro' all the plaſtick Arts, or Works of Imitation, " Whatſoever is " drawn from Nature, with the intention " of raiſing in us the Imagination of the " natural Species or Object, according to " real *Beauty* and *Truth*, ſhou'd be com- " priz'd in certain compleat Portions or " Diſtricts, which repreſent the Corre- " ſpondency or Union of each *part* of " Nature, with *intire* NATURE *her-ſelf*." And 'tis this natural Apprehenſion, or anticipating Senſe of *Unity*, which makes us give even to the Works of our inferior Artizans, the name of *Pieces* by way of Excellence, and as denoting the *Juſtneſs* and *Truth* of Work.

(3.) IN order therefore to ſucceed rightly in the Formation of any thing truly beautiful in this higher Order of Deſign; 'twere to be wiſh'd that the Artiſt, who had Underſtanding enough to comprehend what *a real Piece* or *Tablature* imported, and who, in order to this, had acquir'd the Knowledg of *a Whole* and *Parts*, wou'd afterwards apply himſelf to the Study of *moral* and *poetick Truth*: that by this means the Thoughts, Sentiments, or *Manners*, which hold the firſt rank in his hiſtorical Work, might appear ſutable to the higher and nobler Species of Humanity in which he practis'd, to the Genius of the Age

which he deſcrib'd, and to the principal or main Action which he choſe to repreſent. He wou'd then naturally learn to reject thoſe falſe Ornaments of *affected Graces*, *exaggerated Paſſions*, *hyperbolical* and *prodigious Forms*; which, equally with the mere *capricious* and *groteſque*, deſtroy the juſt *Simplicity*, and *Unity*, eſſential in a PIECE. And for his *Colouring*; he wou'd then ſoon find how much it became him to be reſerv'd, ſevere, and chaſte, in this particular of his Art; where Luxury and Libertiniſm are, by the power of Faſhion and the modern Taſte, become ſo univerſally eſtabliſh'd.

(4.) 'TIS evident however from Reaſon it-ſelf, as well as from * Hiſtory and Experience, that nothing is more fatal, either to Painting, Architecture, or the other Arts, than this *falſe Reliſh*, which is govern'd rather by what immediately ſtrikes the Senſe, than by what conſequentially and by reflection pleaſes the Mind, and ſatisfies the Thought and Reaſon. So that whilſt we look on *Painting* with the ſame Eye, as we view commonly the rich Stuffs, and colour'd Silks worn by our Ladys, and admir'd in Dreſs, Equipage, or Furniture; we muſt of neceſſity be effeminate in our Taſte, and utterly ſet wrong as to all

* *See* VITRUVIUS, *and* PLINY.

Judgment

Judgment and Knowledg in the kind. For of this *imitative Art* we may juſtly ſay; " That tho It borrows help indeed from " Colours, and uſes them, as means, to " execute its Deſigns; It has nothing, " however, more wide of its real Aim, or " more remote from its Intention, than to " make *a ſhew* of Colours, or from their " mixture, to raiſe a * *ſeparate* and *flat-* " *tering* Pleaſure to the SENSE."

* *The Pleaſure is plainly foreign and* ſeparate, *as having no concern or ſhare in the proper Delight or Entertainment which naturally ariſes from the Subject, and Workmanſhip itſelf. For the Subject, in reſpect of Pleaſure, as well as Science, is abſolutely compleated, when the Deſign is executed, and the propos'd Imitation once accompliſh'd. And thus it always is the beſt, when the Colours are moſt ſubdu'd, and made ſubſervient.*

A

LETTER

Concerning the

ART, or SCIENCE

OF

DESIGN,

Written from ITALY,

On the occaſion of the *Judgment of* HERCULES,

TO

My Lord * * * *

——————*Ante omnia Muſæ.*
Vir. Georg. Lib. ii.

A LETTER CONCERNING DESIGN.

My Lord,

THIS Letter comes to your Lordſhip, accompany'd with a ſmall Writing intitled A Notion: for ſuch alone can that Piece deſervedly be call'd, which aſpires no higher than to the forming of a *Project*, and that too in ſo vulgar a Science as *Painting*. But whatever the Subject be, if it can prove any way entertaining to you, it will ſufficiently anſwer my Deſign. And if poſſibly it may have that good ſucceſs, I ſhou'd have no ordinary opinion of my Project; ſince I know how hard it wou'd be to give your Lordſhip a real Entertainment by any thing which was not in ſome reſpect worthy and uſeful.

ON this account I muſt, by way of prevention, inform your Lordſhip, that after I had conceiv'd my NOTION ſuch as you ſee it upon paper, I was not contented with this, but fell directly to work; and by the Hand of a Maſter-Painter brought it into *Practice*, and form'd a real *Deſign*. This was not enough. I reſolv'd afterwards to ſee what effect it wou'd have, when taken out of mere Black-and-White, into Colours: And thus *a Sketch* was afterwards drawn. This pleas'd ſo well, that being incourag'd by the *Virtuoſi*, who are ſo eminent in this part of the World, I reſolv'd at laſt to engage my Painter in the great Work. Immediately a Cloth was beſpoke of a ſutable Dimenſion, and the Figures taken as big or bigger than the common Life; the Subject being of the Heroick kind, and requiring rather ſuch Figures as ſhou'd appear above ordinary human Stature.

THUS my NOTION, as light as it may prove in the *Treatiſe*, is become very ſubſtantial in the *Workmanſhip*. The Piece is ſtill in hand; and like to continue ſo for ſome time. Otherwiſe the firſt Draught or Deſign ſhou'd have accompany'd the Treatiſe; as the Treatiſe does this Letter. But the *Deſign* having grown thus into *a Sketch*, and the Sketch afterwards into *a Picture*;

Picture; I thought it fit your Lordſhip ſhou'd either ſee the ſeveral Pieces together, or be troubled only with that which was the beſt; as undoubtedly the great one muſt prove, if the Maſter I employ ſinks not very much below himſelf, in this Performance.

FAR ſurely ſhou'd I be, my Lord, from conceiving any Vanity or Pride in Amuſements of ſuch an inferior kind as theſe; eſpecially were they ſuch as they may naturally at firſt ſight appear. I pretend not here to apologize either for *them*, or for *my-ſelf*. Your Lordſhip however knows, I have naturally Ambition enough to make me deſirous of employing myſelf in Buſineſs of a higher Order: ſince it has been my fortune in publick Affairs to act often in concert with you, and in the ſame Views, on the Intereſt of EUROPE and Mankind. There was a Time, and that a very early one of my Life, when I was not wanting to my Country, in this reſpect. But after ſome years of hearty Labour and Pains in this kind of Workmanſhip, an unhappy Breach in my Health drove me not only from the Seat of Buſineſs, but forc'd me to ſeek theſe foreign Climates; where, as mild as the *Winters* generally are, I have with much ado liv'd out this *latter-one*; and am now, as your Lordſhip finds, employ-

ing my-ſelf in ſuch eaſy Studys as are moſt ſutable to my ſtate of Health, and to the Genius of the Country where I am confin'd.

THIS in the mean time I can, with ſome aſſurance, ſay to your Lordſhip in a kind of ſpirit of Prophecy, from what I have obſerv'd of the riſing Genius of our Nation, That if we live to ſee a Peace any way anſwerable to that generous Spirit with which this War was begun, and carry'd on, for our *own* Liberty and that of EUROPE; the Figure we are like to make abroad, and the Increaſe of Knowledg, Induſtry and Senſe at home, will render *united* BRITAIN the principal Seat of Arts; and by her Politeneſs and Advantages in this kind, will ſhew evidently, how much ſhe owes to thoſe Counſels, which taught her to exert herſelf ſo reſolutely in behalf of the *common Cauſe*, and that of her own *Liberty*, and happy *Conſtitution*, neceſſarily included.

I CAN my-ſelf remember the Time, when, in reſpect of MUSICK, our reigning Taſte was in many degrees inferior to the *French*. The long Reign of Luxury and Pleaſure under King CHARLES the Second, and the foreign Helps and ſtudy'd Advantages given to *Muſick* in a following Reign, cou'd not raiſe our Genius the leaſt

in

in this reſpect. But when the Spirit of the Nation was grown more *free*, tho engag'd at that time in the fierceſt War, and with the moſt doubtful Succeſs, we no ſooner began to turn our-ſelves towards *Muſick*, and enquire what ITALY in particular produc'd, than in an inſtant we outſtrip'd our Neighbours the FRENCH, enter'd into a Genius far beyond theirs, and rais'd our-ſelves an *Ear*, and *Judgment*, not inferior to the beſt now in the World.

IN the ſame manner, as to PAINTING. Tho we have as yet nothing of our own native Growth in this kind worthy of being mention'd; yet ſince the Publick has of late begun to expreſs a Reliſh for Ingravings, Drawings, Copyings, and for the original Paintings of the chief *Italian* Schools, (ſo contrary to the modern *French*) I doubt not that, in very few years, we ſhall make an equal progreſs in this other Science. And when our Humour turns us to cultivate theſe deſigning Arts, our Genius, I am perſuaded, will naturally carry us over the ſlighter Amuſements, and lead us to that higher, more ſerious, and noble Part of *Imitation*, which relates to *Hiſtory*, *Human Nature*, and *the chief Degree or Order of* BEAUTY; I mean that of the *rational* Life, diſtinct from the merely *vegetable* and *ſenſible*, as

in Animals, or Plants; according to thoſe ſeveral Degrees or Orders of Painting, which your Lordſhip will find ſuggeſted in this extemporary *Notion* I have ſent you.

As for ARCHITECTURE, 'tis no wonder if ſo many noble Deſigns of this kind have miſcarry'd amongſt us; ſince the Genius of our Nation has hitherto been ſo little turn'd this way, that thro' ſeveral Reigns we have patiently ſeen the nobleſt publick Buildings periſh (if I may ſay ſo) under the Hand of one ſingle Court-Architect; who, if he had been able to profit by Experience, wou'd long ſince, at our expence, have prov'd the greateſt Maſter in the World. But I queſtion whether our Patience is like to hold much longer. The Devaſtation ſo long committed in this kind, has made us begin to grow rude and clamorous at the hearing of a new Palace ſpoilt, or a new Deſign committed to ſome raſh or impotent Pretender.

'Tis the good Fate of our Nation in this particular, that there remain yet two of the nobleſt Subjects for Architecture; our Prince's *Palace*, and our *Houſe of Parliament*. For I can't but fanſy that when *Whitehall* is thought of, the neighbouring *Lords* and *Commons* will at the ſame time be

be plac'd in better Chambers and Apartments, than at preſent; were it only for Majeſty's ſake, and as a Magnificence becoming the Perſon of the Prince, who here appears in full Solemnity. Nor do I fear that when theſe new Subjects are attempted, we ſhou'd miſcarry as groſly as we have done in others before. Our *State*, in this reſpect, may prove perhaps more fortunate than our *Church*, in having waited till a national Taſte was form'd, before theſe Edifices were undertaken. But the Zeal of the Nation cou'd not, it ſeems, admit ſo long a Delay in their Eccleſiaſtical Structures, particularly their *Metropolitan*. And ſince a Zeal of this ſort has been newly kindled amongſt us, 'tis like we ſhall ſee from afar the many Spires ariſing in our great City, with ſuch haſty and ſudden growth, as may be the occaſion perhaps that our immediate Reliſh ſhall be hereafter cenſur'd, as retaining much of what Artiſts call the *Gothick* Kind.

HARDLY, indeed, as the Publick now ſtands, ſhou'd we bear to ſee a *Whitehall* treated like a *Hampton-Court*, or even a new Cathedral like St. PAUL's. Almoſt every-one now becomes concern'd, and intereſts himſelf in ſuch publick Structures. Even thoſe Pieces too are brought under the common Cenſure, which, tho rais'd

by private Men, are of ſuch a Grandure and Magnificence, as to become National Ornaments. The ordinary Man may build his Cottage, or the plain Gentleman his Country-houſe according as he fanſys: but when a great Man builds, he will find little Quarter from the Publick, if inſtead of a beautiful Pile, he raiſes, at a vaſt expence, ſuch a falſe and counterfeit Piece of Magnificence, as can be juſtly arraign'd for its Deformity by ſo many knowing Men in Art, and by the whole *People*, who, in ſuch a Conjuncture, readily follow their Opinion.

In reality *the People* are no ſmall Partys in this *Cauſe*. Nothing moves ſucceſſfully without 'em: There can be no Publick, but where they are included. And without *a Publick Voice*, knowingly guided and directed, there is nothing which can raiſe a true Ambition in the Artiſt; nothing which can exalt the Genius of the Workman, or make him emulous of after-Fame, and of the approbation of his *Country*, and of *Poſterity*. For with *theſe* he naturally, as a *Freeman*, muſt take part: in *theſe* he has a paſſionate Concern, and Intereſt, rais'd in him by the ſame Genius of *Liberty*, the ſame *Laws* and *Government*, by which his Property, and the Rewards of his Pains and Induſtry are ſecur'd to him, and to his Generation after him.

Every

EVERY thing co-operates, in such a *State*, towards the Improvement of *Art* and *Science*. And for the *designing Arts* in particular, such as *Architecture*, *Painting*, and *Statuary*, they are in a manner link'd together. The Taste of one kind brings necessarily that of the others along with it. When the *free* Spirit of a Nation turns it-self this way, Judgments are form'd; Criticks arise; the publick Eye and Ear improve; a right Taste prevails, and in a manner forces its way. Nothing is so improving, nothing so natural, so *con-genial* to the liberal Arts, as that reigning Liberty and high Spirit of a People, which from the Habit of judging in the highest Matters for themselves, makes 'em freely judg of other Subjects, and enter thorowly into the Characters as well of *Men* and *Manners*, as of the *Products* or *Works* of Men, in Art and Science. So much, my Lord, do we owe to the Excellence of our National Constitution, and Legal Monarchy; happily fitted for Us, and which alone cou'd hold together so mighty a People; all sharers (tho at so far a distance from each other) in the Government of *themselves*; and meeting under *one* Head in *one* vast *Metropolis*; whose enormous Growth, however censurable in other respects, is actually a Cause that Workmanship and

Arts

Arts of ſo many kinds ariſe to ſuch perfection.

WHAT Encouragement our higher Powers may think fit to give theſe growing Arts, I will not pretend to gueſs. This I know, that 'tis ſo much for their advantage and Intereſt to make themſelves the chief Partys in the Cauſe, that I wiſh no Court or Miniſtry, beſides a truly virtuous and wiſe one, may ever concern themſelves in the Affair. For ſhou'd they do ſo, they wou'd in reality do more harm than good; ſince 'tis not the Nature of a Court (ſuch as Courts generally are) to improve, but rather corrupt *a Taſte*. And what is in the beginning ſet wrong by their Example, is hardly ever afterwards recoverable in the Genius of a Nation.

CONTENT therefore I am, my Lord, that BRITAIN ſtands in this reſpect as ſhe now does. Nor can one, methinks, with juſt reaſon regret her having hitherto made no greater advancement in theſe affairs of Art. As her *Conſtitution* has grown, and been eſtabliſh'd, ſhe has in proportion fitted her-ſelf for other Improvements. There has been no Anticipation in the Caſe. And in this ſurely ſhe muſt be eſteem'd wiſe, as well as happy; that ere ſhe attempted to raiſe her-ſelf any other Taſte or Reliſh, ſhe ſecur'd her-ſelf a right

right one in *Government*. She has now the advantage of beginning in other Matters, on a new foot. She has her *Models* yet to ſeek, her *Scale* and *Standard* to form, with deliberation and good choice. Able enough ſhe is at preſent to ſhift for her-ſelf; however abandon'd or helpleſs ſhe has been left by thoſe whom it became to aſſiſt her. Hardly, indeed, cou'd ſhe procure a ſingle *Academy* for the training of her Youth in Exerciſes. As good Soldiers as we are, and as good Horſes as our Climate affords, our Princes, rather than expend their Treaſure this way, have ſuffer'd our Youth to paſs into a foreign Nation, to learn to ride. As for other *Academys*, ſuch as thoſe for Painting, Sculpture, or Architecture, we have not ſo much as heard of the Propoſal; whilſt the Prince of our rival Nation raiſes Academys, breeds Youth, and ſends Rewards and Penſions into foreign Countrys, to advance the Intereſt and Credit of his own. Now if, notwithſtanding the Induſtry and Pains of this foreign Court, and the ſupine Un-concernedneſs of our own, the National Taſte however riſes, and already ſhews it-ſelf in many reſpects beyond that of our ſo highly-aſſiſted Neighbours; what greater Proof can there be of the Superiority of Genius in one of theſe Nations above the other?

'TIS

'TIS but this moment that I chance to read in an Article of one of the Gazettes from PARIS, that 'tis resolv'd at Court to establish a new *Academy* for political Affairs. "In it the present "Chief-Minister is to preside; having "under him six Academists, *douëz des* "*Talens néceſſaires*——No Person to be "receiv'd under the age of twenty five. "A thousand Livres Pension for each "Scholar——Able Masters to be appointed "for teaching them the necessary Scien- "ces, and instructing them in the Treatys "of Peace and Alliances, which have "been formerly made——The Members "to assemble three times a Week——— "*C'eſt de ce Seminaire* (says the Writer) "*qu'on tirera les Secretaires d'Ambaſſade*; "*qui par degrez pourront monter à de plus* "*hauts Emplois.*"

I MUST confess, my Lord, as great an Admirer as I am of these regular Institutions, I can't but look upon *an Academy for Ministers* as a very extraordinary Establishment; especially in such a Monarchy as FRANCE, and at such a Conjuncture as the present. It looks as if the Ministers of that Court had discover'd lately some new Methods of Negotiation, such as their Predecessors RICHELIEU and

and MAZARINE never thought of; or that, on the contrary, they have found themſelves ſo declin'd, and at ſuch a loſs in the Management of this preſent Treaty, as to be forc'd to take their Leſſon from ſome of thoſe Miniſters with whom they treat: a Reproach, of which, no doubt, they muſt be highly ſenſible.

BUT 'tis not my deſign here, to entertain your Lordſhip with any Reflections upon Politicks, or the Methods which the FRENCH may take to raiſe themſelves *new* Miniſters, or *new* Generals; who may prove a better Match for us than hitherto, whilſt we held our *old*. I will only ſay to your Lordſhip on this Subject of *Academys*; that indeed I have leſs concern for the Deficiency of ſuch a one as this, than of any other which cou'd be thought of, for ENGLAND; and that as for a Seminary of *Stateſmen*, I doubt not but, without this extraordinary help, we ſhall be able, out of our *old* Stock, and the common courſe of Buſineſs, conſtantly to furniſh a ſufficient Number of well-qualify'd Perſons to ſerve upon occaſion, either at home, or in our foreign Treatys; as often as ſuch Perſons accordingly qualify'd ſhall duly, honeſtly, and *bonâ fide* be requir'd to ſerve.

I RETURN therefore to my *Virtuoſo*-Science; which being my chief Amuſement in this Place and Circumſtance, your Lordſhip has by it a freſh Inſtance that I can never employ my Thoughts with ſatisfaction on any Subject, without making you a Party. For even this very NOTION had its riſe chiefly from the Converſation of a certain Day, which I had the happineſs to paſs a few years ſince in the Country with your Lordſhip. 'Twas there you ſhew'd me ſome Ingravings, which had been ſent you from ITALY. One in particular I well remember; of which the Subject was the very ſame with that of my written NOTION inclos'd. But by what Hand it was done, or after what Maſter, or how executed, I have quite forgot. 'Twas the Summer-ſeaſon, when you had Receſs from Buſineſs. And I have accordingly calculated this *Epiſtle* and *Project* for the ſame Receſs and Leiſure. For by the time this can reach ENGLAND, the Spring will be far advanc'd, and the national Affairs in a manner over, with thoſe who are not in *the immediate Adminiſtration*.

WERE *that* indeed your Lordſhip's Lot, at preſent; I know not whether in regard to my Country I ſhou'd dare throw ſuch Amuſements as theſe in your way. Yet

Yet even in this Caſe, I wou'd venture to ſay however, in defenſe of my Project, and of the *Cauſe of Painting*; that cou'd my young Hero come to your Lordſhip as well repreſented as he might have been, either by the Hand of a * MARAT or a JORDANO, (the Maſters who were in being, and in repute, when I firſt travel'd here in ITALY) the *Picture* it-ſelf, whatever the *Treatiſe* prov'd, wou'd have been worth notice, and might have become a Preſent worthy of our Court, and Prince's *Palace*; eſpecially were it ſo bleſs'd as to lodge within it a royal Iſſue of her Majeſty's. Such a Piece of Furniture might well fit the Gallery, or Hall of Exerciſes, where our young Princes ſhou'd learn their uſual Leſſons. And to ſee VIRTUE in this Garb and Action, might perhaps be no ſlight Memorandum hereafter to *a Royal Youth*, who ſhou'd one day come to undergo this Trial himſelf; on which his own Happineſs, as well as the Fate of EUROPE and of the World, wou'd in ſo great a meaſure depend.

THIS, my Lord, is making (as you ſee) the moſt I can of my *Project*, and

* *Carlo Marat* was yet alive, at the time this Letter was written; but had been long ſuper-annuated, and incapable of any conſiderable Performance.

ſetting off my Amuſements with the beſt Colour I am able; that I may be the more excuſable in communicating them to your Lordſhip, and expreſſing thus, with what Zeal I am,

MY LORD,

Your Lordſhip's

Naples, March 6.
N. S. 1712.

moſt faithful

humble Servant,

SHAFTESBURY.

INDEX.

[*N. B.* The Letters ſhew the Volume: The Figures, the Pages of each.]

A.

ABRAHAM, *Patriarch, his Character and Life.* Vol. iii. pag. 52, 53, 124

Abſolute *Power.* *See* Arbitrary.

Abſolute *Princes.* i. 203. *Seem to act by Counſel and Advice.* i. 210, 11. *Their Education and Manners.* ibid. *No real Society in Abſolute Government.* i. 105, 6. *No* Publick, *or Senſe of publick Good.* 107. *No ſocial or common Affection.* ibid. *No* Community *or* Mother-*Country.* iii. 143. *Abſolute Monarchy, debauching in religious and moral Principles.* i. 107. iii. 310, 11. *Neceſſary Subjection and Homage in Abſolute Government.* i. 219. iii. 172

Academick *Philoſophy.* i. 18, 253. *Its Excellence.* i. 81, 256. ii. 189, 191, 230, 31, &c. 305, 6. *See* Sceptick.

Academick *Founder and Succeſſor.* ii. 253, 4

Academick *Diſcipline amongſt the Antients.* i. 122. ii. 191

Academiſts: *their way of arguing unſutable to the impatient Humour of our Age.* ii. 189, 191

Academys *for Exerciſe, wanted for our Youth. Unhappily neglected.* i. 333, 4. iii. 405. *One propos'd at* Paris, *for Political Affairs.* iii. 406. *Reflections thereupon.* ibid. *See* Exerciſes, School, Univerſity.

ACTEON: *a common Abſurdity in the Pictures of his Metamorphoſis.* iii. 357

Actions: *Spring of Actions.* ii. 86

Activity, *or Action, how neceſſary to Mankind.* ii. 131, 32

Actor *(Stage)* i. 7

——— *In the Publick.* i. 8

Admiration, *Weakneſs of the Paſſion.* i. 144, &c. ii. 324, &c. *See* Miracle, Wonder.
Juſt Admiration. ii. 29
Admiration *founded in the natural and neceſſary Imagination of a* ſublime *and beautiful in things.* i. 138, 9, 336, 7. ii. 28, &c. 394, 420, 21, 29, 30. iii. 30, &c. 182, &c.
Admiration, *Motive, or Incentive to Philoſophy.* iii. 37. *Reſtraint of it in Philoſophy.* iii. 35, &c. 202, 3
Admiration, *a ſtrong one, diſtinguiſh'd from that of Love.* iii. 359
Advice. *See* Treatiſe of: *viz.* Vol. I. 153, &c.
ÆGYPT, *its Deſcription.* ii. 386. *Origin and enormous Growth of Superſtition from* ÆGYPT. ii. 387, 8. iii. 42, &c. *Natural as well as Political Cauſes.* iii. 45, 6. *Unſociableneſs of Religion, mutual Abhorrence of Worſhipers, and Perſecution of Sects begun from hence.* ii. 387, 8. iii. 42, 59, &c. 80, &c. *Unhappy Settlement, Cantonment, and Agrarian of the primitive* Ægyptians. iii. 42, &c. Ægyptian *Myſterys.* iii. 245. *See* Hierarchy, Prieſthood.
Ægyptian *Loan.* i. 358. *Catechiſm and Catechumens originally* Ægyptian. iii. 245. *See* Circumciſion.
ÆTHIOPIA, *its Empire and Prieſthood.* iii. 48, 9
Æthiopian *Spectator.* i. 82, 3, 5
Affectation *in Behaviour oppoſite to Grace.* i. 190
Affectation *in Belief, Faith, Religion, Praiſe.* i. 6, 7, 34, &c. 41, &c.
Affection: *Natural Affection towards Moral Beauty.* i. 280, 81
Social Affection: Enjoyment. i. 310, 11. *Social Affection confeſs'd in Love of Country,* &c. iii. 143, &c. *In Parental, Filial Affection.* iii. 145. *Strength of Social Affection.* i. 16. *Conjugal Affection.* ii. 132. iii. 219
'Tis by Affection merely that a Creature is eſteem'd good or ill. ii. 21, 22
Private or Self-Affection. ii. 22. *When vitious.* ii. 22, &c. *When good.* ii. 23, 24
Reflex Affection. ii. 28. *Unequal Affection, or Iniquity.* ii. 31. *Oppoſition of the Affections.* ii. 52
Religious Affection. ii. 75. *See* Devotion, Enthuſiaſm.
Syſtem of the Affections. ii. 85. *That Syſtem explain'd.* ii. 86
Three kinds of Affections. ii. 86, 87
Degrees of Affections. ii. 87, 88, &c.

Affection : *Private Affection too weak, when?* ii. 89. *Affections towards private Good, neceſſary.* ii. 90
Energy of Natural Affections. ii. 101, 2, &c.
What Pleaſure attends the very Diſturbances belonging to Natural Affection. ii. 106, 7. *Effects of Natural Affection.* ii. 107, 8, &c. *Partial Affection has no foundation in Reaſon.* iii. 111. *How ſlender Satisfaction it affords.* ii. 112, 13
Intire Affection, its Advantages. ii. 113, 14
Analyſis or Plan of the Affections, as they relate to human Happineſs or Unhappineſs. iii. 195, 96, &c.
Natural Affection, στοργη. iii. 222. *The ſame parental or filial kind.* iii. 145
Balance of the Affections. ii. 92, 95, 130, 31, &c.
Exerciſe of the Social or Natural Affections, how neceſſary to Man. ii. 134, 5, 6
Of the Affections which relate to the immediate Self, or private Intereſt of the Creature. ii. 139
Unnatural Affections. ii. 163, 4, &c. *Their Conſequences.* ii. 168, 9, &c.
Age, *the preſent: improving, in our Nation: Why?* i. 9, 10
Agrarian: *untoward-one in the* Ægyptian *State.* iii. 43. *How occaſion'd.* iii. 47, 48, 57, 58
Air *of Perſon: See* Grace.
Alchymy. ii. 184, 190, 377. iii. 160
Alchymiſts: *why their Philoſophy ſtill prevails ſo much in our Age.* ii. 189, 90
ALCIBIADES. iii. 126
ALEXANDER *the Great.* i. 249, 325
Modern Alexanders. i. 227
Amanuenſis, *the Author's.* i. 305. iii. 16, 190
Ambition. i. 320, 21, 25, &c. ii. 157, 433, 40, 41
Amble : *common Amble, Pace, or Canterbery of Writers.* iii. 25, 26
Amorous *Paſſion : What Occaſion of Diſorder.* ii. 151, 52, &c.
Amour. *Manner of it with the Fair Sex.* iii. 115. *Hiſtory of an Amour.* i. 176, &c. *See* Gallantry, Novel, Love.
Amphictonian *Counſel.* iii. 138
Amphitheater. *See* Gladiator.
Amphitheatrical Spectacles. i. 270
ANACHARSIS. i. 89
Anatomy *of the Mind.* i. 206, 7. *Of the Body.* ii. 302, &c.

ANDREW: *Merry-Andrew and Executioner: a Picture.* i. 66
Angels: *Angelical Company.* i. 7
Anger: *Use of the Paſſion in the inferior Orders of Creatures, and in the ordinary Characters of Men.* ii. 144, 45. *Its ill Effects, when indulg'd.* ii. 145, 6, 7. *Void in the higheſt and moſt virtuous Characters.* ii. 144. *Anger an Acknowledgment of* Juſt *and* Unjuſt. ii. 419, 20
Animal: *How becomes a Part of another Syſtem.* ii. 18
Animal Syſtem. ibid.
Wild and Tame Animals of the ſame Species, how different. ii. 132
Anſwers *to Books.* iii. 9, 10, &c. *Anſwer-Writers.* ibid. *and* 270, 71
Ant. ii. 96. iii. 220
Anticipation. ii. 420. *See* Pre-conception.
Anticipation *and Repeal.* iii. 356
Antidote *to Enthuſiaſm: See* Enthuſiaſm.
Antients, *their Diſcipline of Youth.* i. 122. ii. 191. *See* Academy.
Antient *Policy, in the Affairs of Religion and Philoſophy.* i. 17, 18. ii. 262
ANTIPATER. i. 249
Antipathy, *religious. See* Religion.
APELLES. i. 227. *See* Painter.
APOLLO. iii. 233. Apollo *and Muſes.* i. 5, 6, 7. *See* Muſes, Pythian, Delphick.
Apologue. iii. 206, 7. *See* Fable, Mythology, Eſop.
Apology, *practice of.* i. 329, 30. *See* Preface.
Appearances: *See* Species.
Appetites *high, eager.* iii. 177
Appetite, *elder Brother to Reaſon.* i. 187
Applauſe: *See* Praiſe.
ARATUS, *Poet.* iii. 238
Arbitrary *Power,* i. 220. *The ſweet and bitter,* ibid.
Arbitrary *Power, or abſolute Monarchy, deſtructive of Arts.* i. 219, 20, 21, 237, 38, &c. iii. 23. *See* Abſolute Power, Tyranny, Will.
ARCADIA. i. 21
Architecture, *Barbarous, Gothick.* i. 353. *True and natural, independent of Fancy.* ibid. *Founded in Truth and Nature.* iii. 181. *Why it has ſucceeded no better in* England. iii. 400
Architect *ambitious.* iii. 133
ARISTIDES. i. 267
ARISTOPHANES. i. 245
ARISTOTLE *cited.* i. 142, 3, 242, &c. iii. 66, 139, 259, 80. *See* Peripatetick.

Arm : *Secular-Arm*, deliver over. i. 66. iii. 110
Arms *and Hands, expressive in Oratory.* iii. 366
ARTHUR *King.* iii. 112
Articles *of Belief.* *See* Belief, Divinity.
Artisans. i. 192. *Artisan honest, resolute.* i. 262
Artists *rejoice in Criticism.* i. 235, 61. *Virtue and Generosity of Artists.* i. 261, &c. *See* Poet, Painter, Architect.
Arts *and Sciences how rais'd and improv'd.* i. 239, &c. 248, &c. iii. 136, &c. *Encourag'd by Liberty.* iii. 403. *'Tis the Interest of great Men to encourage them.* iii. 404
Arts *and Virtues mutual Friends.* i. 338
Assemblys, *Publick, demand Respect.* i. 75
Atellan, *Plays.* i. 251
Atheism : *its Consequences with respect to Virtue.* ii. 69, 70 *Compar'd in that respect with Theism.* ii. 72, 3, 4
Atheism *from Superstition.* ii. 335, 6, &c. *Martyrs for Atheism.* iii. 64. *Atheism preferable to Superstition.* i. 41. iii. 126, 7, 8. *Faith of Atheism.* ii. 357
Atheism *charg'd on the People of the better Rank and Fashion.* ii. 264. iii. 294. *Charg'd upon Wit and subtle Reasoning.* ibid.
Atheism. *See* Ill-Humour, Chance.
Atheist, *a compleat one : His Belief or Faith.* ii. 11, 298, 357, 8. *Hard to pronounce certainly of any Man, that he is an Atheist.* ii. 12. *Atheist personated.* iii. 294, 95
Atheists. *Best Writers against 'em.* ii. 259. *Two sorts of People call'd Atheists.* ii. 260. *Different in themselves; and to be us'd differently.* ii. 260, 61
Atheists *miscall'd.* i. 345
Atheists *Enthusiasts.* i. 52. iii. 64, 5
Atheist, *a strong Believer.* ii. 357
Atheistical *Hypotheses.* ii. 298
Certain Principles common to Atheists with the Devout, or Zealots. i. 97, 117, 18, 23, 24, &c. 132, 345, 52. ii. 68, 80, 81, 256. iii. 310
Atheistical *Writers or Talkers, no genuine Atheists.* i. 89, 90, 92, &c.
ATHENIANS. i. 30. *Their Antiquity, Genius.* iii. 152, 3. *Manners, Modesty.* ibid. *(See* Greece.*) Progress of Arts and Letters amongst them.* i. 248, 49, 50
Attick *Elegance.* i. 233
ATTICUS. iii. 21
ATTILA, *Gothick Prince.* iii. 91
Avarice. i. 319, 20. iii. 197, 98, 304. *Avaritious Temper, how miserable.* ii. 155, 6, &c.
Audience. i. 264, 65, 77. *See* Stage.

AUGUSTUS. i. 220, 28, 269, 70. iii. 21, 250
Authors: *Saint-Authors.* i. 164, 5. iii. 239, 40. *Author in Solitude.* i. 175. *Prince-Authors.* i. 213, 14. *Author's Courtſhip to the Reader.* i. 200, 330. *Selfiſhneſs of Authors.* i. 200. *Coquetry of an Author.* ibid.
Author *once an honourable Name.* iii. 3, 4. *A Character or Note of Underſtanding.* ibid. *Jealouſy of free Authors.* ii. 7, 8, 262, &c.
Author *Orthodox.* i. 358, 59, 60. *Orthodoxy of our Author in particular.* iii. 70, 71, 315
Authors *not excuſable for their ill Performance, becauſe neglected by* the Great. i. 222, 3, 4, 30. *Or becauſe of Criticiſm and Cenſure.* i. 231, &c. *Or becauſe of the publick Genius or Ear.* i. 261, 2, 78
Author *and Reader, their mutual Relation, Intereſt.* iii. 227, &c. *Their Pretenſions, Privileges, Place, Ceremonial.* ibid.
Divineſt Characters and Perſonages, no Authors, either in Sacred or Profane Letters. iii. 244, &c. *Great Authors capable of Buſineſs, tho out of it.* iii. 247, &c. 273.
Authors *of narrow Genius's, incapable of Action or Speculation.* iii. 272, 3, &c. *Bookſeller makes the Author.* i. 264. iii. 27. *Modern Author profeſſes Lazineſs, Precipitancy, Careleſsneſs.* i. 233, 4. *In doubt about his own Work.* iii. 27. *See* Piece, Penman, Miſcellany.
Author *of theſe Treatiſes: accidentally engag'd in them.* iii. 190. *His firſt Treatiſe* (viz. *Letter of Enthuſiaſm*) *a real Letter.* ibid. *And before.* 12, 13, 19, 20
Authority: *Divine Authority judg'd by Morals.* i. 298
Awe: *Its Effect on Mens Underſtandings.* i. 96. *See* Fear.

B.

BABYLONIAN *Empire and Hierarchy.* iii. 48. *See* Hierarchy.
BACON, *Lord, cited.* iii. 69
Banter: *Faſhionable with modern Politicians and Negotiators.* i. 62
Banter *from Perſecution.* i. 72
Barbarian. *See* Goth, Indian.
Barbariſm, *chief Mark of.* iii. 153
Barbariſm *from Univerſal Monarchy.* i. 221, 22
Bart'lemy-*Fair.* i. 28
Mr. BAYS. iii. 274, 5, 6, &c. *Other* Bays's *in Divinity.* iii. 282, &c.
Bear-*Garden.* i. 270, 71. iii. 256, 7

Beasts. *Beast or Brute-Science.* iii. 184, 218. *Passionate Love and Fondness towards the Bestial or Animal-Forms, Virtues, Beautys.* iii. 184, 216, &c.
Oeconomy or Order of Nature in the Beasts. See Oeconomy.
Beasts: *their natural Instincts.* ii. 307, 8
Beaver. iii. 220
Beauty: *where to be found.* ii. 404, &c. *Mysterious Charms of Beauty.* ii. 211, &c. *Knowledg in the Degrees and Orders of Beauty.* ibid. *Three Degrees or Orders of Beauty.* ii. 406, &c. *Scale or Scheme of Beauty.* iii. 182, &c. *Moral Beauty.* ii. 409. *Confess'd.* i. 280, 81. ii. 419, &c. iii. 179, 80. *Moral Beauty and Deformity.* ii. 29, 30. *Beauty of Sentiments, Character, Mind.* i. 136, 207. iii. 303. *See* Character, Mind, Virtue, Heart.
Beauty, *is Truth.* i. 142, 3. iii. 180, 1, &c.
Beauty *of Virtue.* i. 315, &c. *Beauty of the Soul.* ii. 414, 15
Beauty *of the Body.* ii. 414
Beauty *dangerous.* i. 183. *Outward Beauty expressive of inward.* i. 138. *Natural Health, the inward Beauty of the Body.* iii. 181. *Mechanick Beautys, in opposition to Moral and Intellectual.* i. 139
Beauty *in Animals.* iii. 218. *How attractive, enchanting.* iii. 216, 17, &c.
Scale of Beauty. iii. 182, 3
The Odd *and* Pretty *in the room of the* Graceful *and* Beautiful. iii. 5, 6, &c.
Beauty: *its Idea natural.* ii. 415
Beauty *and Good the same.* ii. 399, 422. *Not the Object of the Sense.* ii. 423, 4. *Its Extent.* ii. 211, 12, 13
The Beautiful, Honestum, Pulchrum, τὸ καλὸν. *See* Fair, Decorum, Enthusiasm.
Bee. ii. 94, 96. iii. 220
Beggars. i. 35, 36. *Beggarly Religion.* ibid. *and* iii. 126, &c.
Belief. *(See* Faith.*) Belief at a venture.* i. 35. *No Merit in believing on weak Grounds.* i. 34. *Affectation of Belief.* ibid. *Articles of Belief.* i. 361. iii. 60, 1, 2, 79, 80, 1, 2. *Grossest Article of Belief, how introduc'd of old into the Church.* iii. 333, 4. *Sacred and indisputable Articles of Belief.* iii. 70. *Whether a Man can be accountable for his wrong Belief.* ii. 326, 7, 8. *Men persuade themselves into any Opinion or Belief whatever.* iii. 101, 2, &c. *Belief at the Stretch of Reason.* i. 34. iii. 105

Believer *againſt his Will.* i. 35. iii. 127. *Superſtitious Believer wiſhes there were no God.* iii. 127, 8
Belly. *Gluttonous Imagination, or Belly-Senſe.* i. 283
Bibliotheque Choiſie. iii. 18, 20, 241. *See* Monſieur LE CLERC.
Bigotry: *its Spirit.* i. 74. *Firſt Riſe.* iii. 80. *Force of the Word.* iii. 81, 2
Bird. ii. 302, &c.
Bit *or* Bridle, *proper Emblem for the Figure of Virtue.* iii. 386
Body-*Politick, Head and Members.* i. 113, 14. *See* Conſtitution.
BOILEAU: *French Satiriſt.* i. 218. iii. 280
Bombaſt. i. 232, 41. iii. 262
Books. *See* Reading, Scholar, Burning.
Good-Books ſo call'd. i. 165. iii. 327. *Books of Chivalry, Gallantry, Prodigys, Travels, barbarous Nations, and Cuſtoms.* i. 341, &c. *Interpolating, ſuppreſſing Practice on Books.* iii. 330. *See* Scripture, Fathers.
Bookſeller. i. 304. (*See* Author, Amanuenſis.) *Begets a Fray or learned Scuffle.* iii. 10, 11, 15, &c. *Bookſeller and Glazier.* iii. 15. *Bookſeller's Shop and Trade.* ibid. *Bookſeller determines Titles.* iii. 27. *Fits his Cuſtomers.* iii. 270
BOSSU: Pere *Boſſu,* du Poeme Epique. i. 142
Breeding. *See* Academy, Univerſity.
Good-Breeding. i. 64, 5. ii. 242. *Leading Character to Virtue.* i. 129, 35, 333. iii. 161, 62, 68
Good-Breeding, and Liberty, neceſſarily join'd. i. 76. *Man of Good-Breeding incapable of a brutal Action.* i. 129. *Acts from his Nature, without Reflection, and by a kind of Neceſſity.* i. 129, 30. *Compar'd with the thorow honeſt Man.* ibid. *See* Gentleman.
BRITAIN: *its Advantages.* i. 219. *Has ſecur'd a right Taſte in Government, Arts,* &c. iii. 404, 5. *Old* Britain. i. 272
Britiſh *Liberty.* i. 216, 22. Britiſh *Senſe in Politicks.* i. 80
Britiſh *Countrymen, Fellow-Citizens.* iii. 144, &c.
BRITONS: *their Senſe of Government, and a Conſtitution.* i. 108. *See* England, Engliſhmen.
Brute. ii. 305. *See* Beaſt.
BRUTUS. iii. 249
Buffoons. i. 72. *See* Laugh, Italian, Banter, Burleſque.
Build: *eaſier to demoliſh than build.* iii. 134
Burleſque: *its principal Source.* i. 71. (*See* Banter.) *Mere Burleſque rejected by the Antients.* i. 73. *See* Parodys, Comedy.
Burleſque-*Wit and Buffoonery on the Stage.* iii. 281

Burleſque *Divinity*. *See* Divinity.
BURNET Archæol. *cited*. iii. 122
Burning *Zeal*. *See* Zeal.
Burning *and Deſtruction of Books, Learning*, &c. iii. 239, &c. *See* Fathers of the Church.
Buſineſs: *Man of Buſineſs*. i. 309

C.

CAbaliſtick *Learning*. iii. 81
CÆSAR, Julius. i. 272. Cæſar's *Commentarys*. i. 224. *His Ability*. i. 228
CÆSARS, *Roman*. i. 24, 25, 133, 221. iii. 41, 86, 90, 91
Cake: *not eat and have*. i. 130
Camp. i. 335
Cantonizing. i. 113
Canterbery. *See* Amble.
CAPPADOCIANS. iii. 251
Carnival. i. 82, &c.
Carver, *carnal, ſpiritual*. iii. 112, &c.
Catechiſm, *Theological, Metaphyſical*. i. 306, 7. *Moral, Philoſophical*. i. 307, &c.
Catechiſm, *and* Catechumens, *originally* Ægyptian. iii. 245. *See* Circumciſion.
Catholick *Church*. *See* Church, Rome, Pope.
Catholick *Opinion, how form'd*. iii. 86, &c. *See* Uniformity.
CATULLUS. i. 228
Cauſe: *common Cauſe*. i. 222
CEBES. ii. 254
Cenſors *of Manners*. i. 240. *Cenſure free*. i. 9
Ceremony. i. 203, 4. *See* Compliments.
Ceremonial, *between Author and Reader*. iii. 227, &c.
Ceremonys. *See* Rites.
CERVANTES, Michael. iii. 253
CHALDEA. iii. 48
Challenge. (*See* Duel.) *Spiritual Challengers, Liſts, Combatants*. i. 363. iii. 341. *See* Religion, Prieſts.
Chance, *prefer'd to Providence, by the ſuperſtitious*. i. 40. iii. 126, &c. *See* Atheiſm.
Chaos, *and Darkneſs, from Univerſal Monarchy*. i. 222
Chaos *of the* Engliſh *Poets*. iii. 62
Characters. *Dealer in Characters muſt know his own*. i. 189 *Sacred Characters*. i. 281.
Character, *Divine*. i. 23, 37. *In God, in Man*. i. 38, 41. *Beauty of Character*. i. 136. *See* Beauty.
Character *with one's ſelf, and others*. i. 130, 294, 5

Character, *generous, and vile, ſet in oppoſition.* i. 141
Real Characters and Manners. i. 194, 99, 200, &c. *See* Manners.
Perfect Character, veil'd. i. 194. *Perfect Character unartificial in Poetry.* i. 337. *Monſtrous in* Epick, *or on the Stage.* iii. 260, &c.
Homer's *Characters.* *See* Homer.
Principal Characters and Under-Parts. i. 195
Characters *in Holy Writ, not Subjects for a Poem.* i. 356
Characters *or Perſonages in Dialogue.* iii. 292, 3, &c. *See* Dialogue.
Sublime of Characters. i. 336
Inward Character. i. 339. iii. 34
Character *from Circumſtances of Nativity.* iii. 147, 8
Characters *in the State.* iii. 163, 70, &c.
Inward Character and Worth. iii. 174, 5
Character *of a Critick.* *See* Critick.
Characteriſtick *of Underſtandings.* i. 201
Charity *and good Will: Pretexts to what Ends.* i. 87, 133. iii. 115, 33, 4. *See* Morals.
Chriſtian Charity. i. 99. *Charitable Foundations, to whoſe Benefit.* i. 133. *Supernatural Charity.* i. 18. iii. 115. *Heathen Charity.* iii. 153, 4
Charm *of Nature, in Moral Objects.* *See* Nature, Beauty, Harmony, Taſte.
Childrens *Play.* i. 66
Chivalry. i. 272, 3. *Originally* Mooriſh, Gothick. i. 344, &c. iii. 253. *Books of Chivalry.* i. 344. *Dregs of it.* ii. 195. *See* Gallantry.
Chriſtian *Author.* i. 67. *Good Chriſtian.* i. 99. *Chriſtian, Mahometan, Pagan.* i. 352. iii. 104. *Sceptick-Chriſtian.* iii. 72
Chriſtianity *no way concern'd in modern Miracles.* ii. 326, 30, &c. *Not founded in Miracle merely.* ibid. *and* i. 297, 8
A Church. i. 10. *See* Hierarchy, Catholick.
Roman *Chriſtian and* Catholick *Church.* iii. 90. *See* Monarchy.
National Church. i. 17, 28. *Its Intereſt aſſerted.* i. 17. *Panick Fear for the Church.* iii. 83, &c.
Church-*Lands.* i. 25, 133. iii. 45, 79
Writing Church-Militant. iii. 9, &c. *and* 290, &c.
Antient Heathen-Church. i. 50. iii. 126, &c.
Church *of* England. iii. 15, &c. *See* Divines.
Church-*Patriot.* iii. 170, 71
Chymiſtry. *See* Alchymy.
CICERO. i. 208, 334. iii. 20, 21, 182, 280

Circumcision, *its Origin among the* Ægyptians. iii. 52, 3. *Receiv'd by the* Hebrew *Patriarch, their Gueſt.* ibid. *By* MOSES *on his Return.* 55. *Laid down again, on his Retreat.* 52. *Again renew'd by* JOSHUA, *with regard to the ſame* Ægyptians. 52, 4, 5
City: *Heavenly City* Jeruſalem. i. 282
Clan. *See* Tribe.
Cleanlineſs. i. 125
CLERC *(Mr.* Le Clerc, *Sylv. Phil.)* iii. 214, 15. *See* Bibliotheque Choiſie.
Clergy, *Benefit of.* i. 305. *Intereſt of Chriſtian Clergy in antient and polite Learning.* iii. 236, 7. *Management and Practices of the antient Clergy.* iii. 333, 4. *See* Clericks, Prieſthood, Fathers of the Church.
Clericks *ſeditious.* iii. 88, 9. *See* Magiſtrate, Civil Government.
Climates, *Regions, Soils, compar'd.* iii. 150
Cloſet-*Thoughts.* i. 139
Clown, *judges Philoſophers.* iii. 107. *Better Philoſopher than ſome ſo call'd.* iii. 204
Club, *Liberty of the Club.* i. 75. *(See* Committee.) *Club-Method.* i. 267
Coffee-Houſe. iii. 15, 274, &c. *Coffee-Houſe Committee.* iii. 274, &c. *Coffee-Houſe Hero.* ibid.
College. i. 334. ii. 184, 91
Colliſion *amicable.* i. 64
Comedy. i. 198. *Poſterior to Tragedy.* i. 244, &c. *See* Farce, Play, Theater, Drama, Burleſque.
Comedy, *antient. Firſt, Second, Third.* i. 245, &c. 252, &c.
Comick *Style.* i. 257, &c. *See* Style, Satir.
Commiſſion: *ſole Commiſſion for Authorſhip.* i. 335. *Heavenly Commiſſion, Pretences to it examin'd.* iii. 102, 59, 336, &c.
Committee. iii. 275, &c. *See* Club.
Common *Senſe. (See* Senſe, Nature.) *Men not to be reaſon'd out of it.* i. 96
Company, *provocative to Fancy.* i. 159. *See* Aſſemblys, Converſations.
Complexions, *religious.* i. 84. *See* Salvation, Perſecution.
Compliments. i. 203, 4. *See* Ceremony.
Comprehenſion *in Religion. See* Uniformity.
Conference, *free.* i. 70, 3, 5
Conformity *in Religion.* iii. 315. *See* Uniformity.
Conformiſt *Occaſional.* iii. 85
Conjurer, *a wiſe and able one.* i. 318. *Conjurers.* i. 87, 175, 348. *See* Magi, Prieſt, Enchanter.

Conqueſt, *National.* iii. 148
Conſcience, *Moral.* ii. 119. *Its Effects.* ii. 120, 1, 2. *Religious Conſcience ſuppoſes Moral Conſcience.* ii. 120. *Falſe Conſcience, its Effects.* ii. 122, 3, 4
Conſcience *from Intereſt.* ii. 125
Conſecration *of Opinions, Notions.* i. 60
Conſiſtency, *Rule of.* iii. 354
Conſtitution, *State or Government.* i. 108, 239. Engliſh *Conſtitution.* i. 212, 16. iii. 150
Contemplation. ii. 75. *See* Meditation.
Controverſy. *Controverſial Writings.* iii. 9, &c. 270, 71. *Church-Controverſy.* iii. 290, &c. *Religious Controverſy, and Deciſion of the Cauſe, according to modern Prieſthood.* iii. 341, &c.
Converſation. i. 68, &c. 75, 6. iii. 335, 6. *Life of Converſation.* i. 75, 6. *Sterility of the beſt Converſations: the Cauſe.* i. 77. *Remedy.* ibid. *Modern Converſation, effeminate, enervate.* ii. 186
Convocation *(Synod, Council) what Candour, Temper?* i. 360, &c.
Coquetry, *ſee* Author.
CORNEILLE, French *Tragedian, cited.* iii. 87, 280
Corporation *of Wit.* iii. 279. *See Wit.*
Correctneſs *(See* Genius, Critick*) in writing.* i. 232, &c. 241. iii. 227. *Incorrectneſs.* iii. 2, 3, &c. 258. *Cauſe of Incorrectneſs in our* Engliſh *Writers.* ibid. & 272, 3, &c.
Covetouſneſs. *See* Avarice.
Counſellor. *Privy Counſellors, of wiſe aſpect.* i. 211
Countenances. *See* Complexions.
Cowardice. i. 314. ii. 140, &c. *See* Fear.
Country. *Love of native Country.* iii. 143. *See* Love.
Native Country, Name wanting. iii. 149. *Higher City or Country recogniz'd.* iii. 158, 9
A Court. i. 10, 335. *Court-Power.* iii. 23. *Grandeur of a Court, what influence on Art and Manners.* i. 219, &c. 239, &c. 341, 2. iii. 23. *Spirit of a Court.* i. 104, &c. *Specters met with there.* i. 139. *Place at Court.* iii. 169, &c. 208. *Court-Slavery.* iii. 168, &c. *See* Slavery.
Court-Engines. iii. 174. *See* Favourites.
Courtier. i. 192. *Honeſt Courtier.* iii. 24, 175, 6
Creature. *Every one a private Intereſt.* ii. 15, &c. *Private Ill of every Creature.* ibid.
No Creature good, if by his Nature injurious to his Species, or to the whole in which he is included. ii. 17. *When a Creature is ſuppos'd good.* ii. 21, 22, 26. *What makes*

makes an ill Creature. ii. 26, 27. *What makes a Creature worthy or virtuous.* ii. 30, 31
Creature *void of natural Affection.* ii. 81, 82
Creature *when* too *good.* ii. 90, 91
Creed. iii. 242. *Furniture of Creeds.* iii. 322. *Creed-making.* iii. 60, 61, 80, &c. 332, 3, 4. *See* Belief, Article, Watch-word.
Credulity *and Incredulity.* i. 345. *Credulity, how dangerous.* ii. 326, &c.
Criterion *of Truth.* i. 61
Critical *Truth. See* Truth.
Critical *Liberty.* iii. 316
Critical *Art, Support of Sacred Writ.* iii. 236, &c. 241, &c. 267
Criticism, *rejoices the real Artist.* i. 234, &c. *Toleration of Criticism, essential to Wit.* i. 260. *Sacred Criticism.* iii. 72, 3, 229, 30, &c. *Prevention against.* iii. 166, 276
Criticks: *the ingenious and fair sort.* i. 81. *Formidable to the Author or Poet, why?* i. 231, 2. iii. 272, 73, &c. French *Criticks.* iii. 280. *See* Bossu, Journalists.
Critick-haters. i. 235, 6. iii. 165, 6, 7, 258, 272, 74, &c. *Self-Critick.* i. 168
Interest, Party, Cause, or Writing, to be suspected, which declares against Criticism, or declines the Proof. iii. 266, 342
Criticks, *Pillars of State in Wit and Letters.* i. 236, &c. 240, 41. iii. 267. *Criticks,* Notarys, Expositors, Prompters. i. 241. *Treated as whimsical.* i. 272. *Their Cause defended.* iii. 165, 66
Criticks *by fashion.* i. 272
Writing-Criticks, or Satirists. iii. 271, 2
Criticks, *Satirists, Scepticks, Scrupulists.* iii. 109
Crocodile, *worship'd.* ii. 32. iii. 80. *Emblem of Superstition.* ii. 387
Crocodiles, *Chimeras, Scholastick.* iii. 80
Crowns, *how purchas'd on some occasions.* i. 133
Crudities. i. 164, &c.
CUDWORTH *(Dr.) his Character.* ii. 262. *Why accus'd of being a Friend to Atheists.* ibid. *Cited.* iii. 64
Custom *and Fashion powerful Seducers.* i. 355. *Custom vitious.* ii. 35
CYBELE, *Goddess.* ii. 253

D.

DÆmon, *or Guardian Spirit.* i. 168, 9. iii. 28
Dæmon, *to what that Name belongs.* ii. 11. *See* Witch.
Dæmoniſt, *who, what.* ii. 11, 12
Dancer. i. 193
Figur'd Dances. iii. 91. *High Dance in Religion and Prophecy.* iii. 117
Death, *King of Terrors.* i. 314. ii. 253. *See* Fear.
Debate, *free.* i. 71. iii. 155. *See* Conference, Freedom.
Debauch, *has a reference to Society.* i. 310, 11. ii. 127
Declamation. i. 70. *See* Preaching.
Decorum. i. 138, 9, 337. ii. 415. iii. 180, 85, 97, 8. *Decorum and Sublime of Actions.* iii. 34. (*See* Beauty, Grace.)
Dulce & Decorum. i. 102, 23
Dedication. *See* Preface.
Defender *of the Faith.* i. 213
Deiſt, *the Name ſet in oppoſition to Chriſtianity.* ii. 209
Deity, *when view'd amiſs.* i. 32, 3. *Deity ſought in Chaos and Confuſion, not in Order and Beauty.* ii. 336, &c. *Various Combinations of Opinions concerning Deity.* ii. 13. *How Men are influenc'd by the Belief of a Deity.* ii. 54, &c. *Terror of the Deity implies not moral Conſcience.* ii. 119. *Different Characters, Aſpects, or Views of Deity.* iii. 39, 40. *Species multiply'd.* iii. 47, 49, 50, 80. *Heathen Attributes of Deity.* iii. 153. *See* Genius, Mind.
Deity, *the ſovereign Beauty, and Source of all Beautys.* ii. 294, 5. *See* God.
Delphick *Inſcription.* i. 170
DEMOSTHENES. i. 161, 208. iii. 141
DENMARK *and* SWEDEN. iii. 171
Deſpotick. *See* Arbitrary, Abſolute.
Devil. *See* Hell.
Devotion *of the diſmal ſort; its Effects.* ii. 116, 17. *The abject, beggarly, illiberal, ſycophantick, knaviſh kind.* i. 34, 35. iii. 125, &c.
Dialogue: *Manner of Writing us'd by the Antients.* i. 73. *Preliminary Science to Poetry and juſt Writing.* i. 191, &c. *Moderns, why ſo ſparing and unſucceſsful in the way of Dialogue-Writing.* ii. 187, 8. *How practis'd by ſome modern Divines.* iii. 291, &c. *Dialogue between an Author and his Bookſeller.* iii. 16. *Between* GOD *and Man.* iii. 122. *Between Man and Beaſt.* ibid. *Between* GOD *and* Satan. ibid. *Between* GOD *and* JONAH. iii. 119, &c.

DIANA. iii. 79, 83, &c.
DIODORUS SICULUS *cited.* iii. 43, 47, &c.
DION CASSIUS, *wretched Hiſtorian.* i. 270. iii. 24
DIONYSIUS HALICARN. iii. 234, 80
Diſcourſe *continu'd and alternate.* i. 70. *Viciſſitude in Diſcourſe, a Law.* i. 70, 76
Diſhoneſty, *a Half-Thought.* iii. 297, 302, 4. *See* Knavery, Thinking.
Diſintereſtedneſs *in Friendſhip.* i. 100, 1. *See* Friendſhip. *Diſintereſtedneſs in Religion, and its holy Founders.* i. 281, &c. *See* Reward, Love.
Diſtraction, *real.* i. 322, &c.
Divine, *or God-like.* i. 33, 38. *See* Character, Theogony, Theology.
Divine Example. ii. 56
Divine Preſence. ii. 57
Divines *(Theologiſts)* iii. 122, 235, 237, &c. 282, 90, 91, 93, &c. 305, 6, 316, 325, &c. *Why incautious, and ill Managers, in the Cauſe of Religion.* ii. 258, 9
Divine, *in humour, out of humour.* iii. 130
Divinity-*Doctor, combatant in Print.* iii. 10, &c.
Polemick Divinity. iii. 9, &c.
Burleſque Divinity. iii. 291, &c. *Sirnames and Titles of Divinity.* iii. 60. *See* Deity, Theology.
Doctrine. *See* Hypotheſis.
Dog. *See* Fable, Beaſt.
Dogmatiſts, *why ſo faſhionable in this Age.* ii. 190, 91. *Dogmatizing in Religion and on a future State.* ibid. *and* 236, 7, 297. *See* Sceptick.
Dominion, *founded in Property.* iii. 49
Drama: Engliſh *Drama, lame Support of it.* iii. 289, 90. Dramatis Perſonæ. ibid. *See* Play, Stage, Tragedy, Comedy, *Mr.* Bays.
Theological Drama. iii. 293
Drapery, *Rules concerning it.* iii. 372, 3
DRYDEN. iii. 61, 2. *See* BAYS.
Duels. i. 273, 363. *See* Challenges.

E.

EAR *in Muſick.* i. 42, 135, 217, 18, 35, 336, 38
Ear *loſt.* i. 344. *Publick Ear.* i. 264, 275, 6. *See* Audience.
Diſtemper in the Ear. i. 324, 5
Ears *to hear,* &c. i. 63
Ear *in Poetry.* i. 217, 275. iii. 262, &c.

Earth: *System of the Earth, how a part of some other System.* ii. 19. *Another Earth, or World.* i. 282. *Our Relation to mere Earth and Soil.* iii. 144, &c. *Sons of Earth.* iii. 146, 7
Education. *See* University, Academy, School, Tutor.
Effeminacy. i. 314. ii. 186. iii. 186
Effeminate Wit. iii. 166, 7
EGYPT. *See* ÆGYPT.
Elephant. iii. 221
Eloquence. i. 8. *Leprosy of.* i. 160. *Corruption of.* iii. 22
Eloquence *and other Arts depend on Liberty.* i. 219, 20. *See* Liberty.
Embassadors *from Heaven, in what sense.* iii. 336, &c. *From the Moon.* iii. 339, &c. *Apostolick Commission, Embassy, Succession.* iii. 337, &c.
Emblematical, *nothing of that kind to be directly mingled in an Historical Piece.* iii. 381. *An Instance from* RAPHAEL. iii. 382
Emperors, *Roman.* i. 24, 133, 222, 28. *Convert Emperors.* i. 133. iii. 78
Empirick. i. 163, 235
Enchanter. i. 348, 49. *See* Conjurer, Priest, Magi.
Engineer *of Letters.* iii. 16, 17. *In Philosophy and Sciences.* iii. 134
Engine: *Court-Engines.* iii. 174
ENGLAND, *a Conquest: whence to be fear'd.* iii. 148, 9 *Old*-England. iii. 150, 51. *Late* England. ibid. *See* Britain.
Church of England. *See* Church, Divines.
Englishmen, *Fellow-Citizens, Countrymen.* iii. 144, &c. *Name whence brought.* iii. 149
English, *inhospitable Humour.* iii. 152, 3
English *Authors in general.* i. 265. *Speeches and admir'd Wit of our* English *Ancestors.* iii. 141, 2
English *Liberty.* i. 216, 22
English *Poetry.* (*See* Muses.) *Uncorrectness of* English *Poets.* i. 263. iii. 258, 59, 64, &c.
English *Divines.* iii. 122. *See* Divines.
Enjoyment: *deceitful kind.* i. 309. *Sincere.* i. 311. *Social.* i. 310, 11
Enthusiasm: *Definition of the natural sort,* &c. iii. 30, 31. *Enthusiasm of holy Souls.* iii. 68. *Legitimate and bastard sort.* i. 53. iii. 67. *Rais'd from Internals.* ii. 270, 71. iii. 90. *From Externals.* iii. 41, 90, 91. *Philosophical Enthusiasm.* iii. 81. *Prophetical.* iii. 67, 8. *Poetical.* i. 21. *Mathematical.* ii. 104, 5. *Enthusiasm of the Lower,*

Lover, Hero, Virtuoso, &c. ii. 400, &c. 430. iii. 31.
Universal, or in all. i. 54. iii. 29
Enthusiasms *of different sorts.* iii. 41. *Comprehended in the* Romish *Church.* iii. 90, &c. *Vulgar sort, and more refin'd.* ibid. *Enthusiasm divine.* i. 53
Modification of Enthusiasm. i. 17. *Various Operation.* i. 48, &c. *Enthusiasm at second hand.* i. 43
Enthusiasm *justify'd.* i. 53, &c. ii. 57, 394, 5, 400, 1, 8. iii. 28, &c. *Ravage of Enthusiasm.* i. 89. *Antidote to Enthusiasm.* i. 55
Virtue it-self a noble Enthusiasm. iii. 33, 4
Enthusiasm *a natural and honest Passion.* iii. 37, 8. *Soft and lovely.* ii. 218, 19. *Enthusiasm works differently, by Fear, by Love.* iii. 38, 9. *Its amorous Lineage.* iii. 38. *Contrary and miraculous Effects of Enthusiasm.* iii. 40
Enthusiasm *catching, communicable, imparted.* i. 44, 5. iii. 29, 30, 84. *See* Melancholy, Prophecy.
Sociable Enthusiast. ii. 218
Enthusiast *itinerant.* i. 287. Epicureans, *Enthusiastical Atheists.* i. 52. iii. 64, 5
Enthusiastick *Inebriation.* iii. 66, 7
Envy, *unnatural Passion.* ii. 165
Ephesian *Worshipers.* iii. 83, &c. *Zeal for their Church.* ibid.
EPICURUS, *his Connivance in matters of Vision and Fanaticism.* i. 48, &c. *Recognition of the Force of Nature, and Natural Affection.* i. 117, 18. *Toleration of Natural Enthusiasm.* i. 48, &c. iii. 32, &c.
Epicurus, *primitive Father to some conceal'd Moderns.* i. 117. *Love and Religion cruelly treated by* Epicurus. iii. 31, &c. *Nature, a Deity to the* Epicurean *Atheist.* i. 52. iii. 64. *See* Enthusiasm, Atheism.
Epicurean *Atomist.* i. 301
Epicurean *Hypothesis.* iii. 32, 35, 69
Epicurean *Sect tolerated.* i. 18
Vulgar Epicurism. ii. 126
EPIMENIDES. iii. 238
Epistles: TULLY's *Epistles.* iii. 20. SENECA's *Epistles.* iii. 22, &c.
Epistolar *Style.* iii. 17, &c.
Epistle *Dedicatory. See* Preface.
ERGAMENES *(King) destroys a Hierarchy.* iii. 49
ESOP. iii. 206
Essays. i. 163. *Essay-Writing.* ibid. *See* Miscellany.
ETHIOPIA. *See* ÆTHIOPIA.
EUPHRANOR, *Painter.* i. 144, 340

EURIPIDES. i. 244, &c. iii. 141, 240, 313
Executioner. *See* Magistrate.
Excellency. *See* Titles.
Exemplars, *in the Writing-Art.* i. 192, 206
Exercises. i. 191. *See* Academy.
Eyes: *fitted to certain Lights.* i. 62
Eye *in Painting.* i. 135, 235, 336. *Eye in Painting lost, how?* i. 344
Distemper in the Eye. i. 324, 5
Harmony to the Eye. iii. 4
Eye *debauch'd.* iii. 5

F.

FABLES *us'd by Wisemen and Moralists.* i. 63. iii. 205, 6. *See* Parable, Mythology.
Fable *of the Man and Lion.* ii 188. *Of the Travelling Dogs.* iii. 207, 8
Truth of Fable. See Truth.
Fact. *Matter of Fact, how judg'd by Zealots.* i. 43, 4, 55, 147, 8. *Matter of Fact, in the Language of the Superstitious.* i. 44
Matters of Fact, unably tho sincerely related, prove the worst sort of Deceit. i. 346. *See* Truth.
Faction, *Spirit of.* i. 114
Fair, Bartl'my. i. 28
Fair, *Beautiful.* i. 139. *See* Beauty, Decorum, Numbers.
Fair, *Species of.* i. 139
Fairys. i. 6
Faith *(religious) antient, modern.* i. 6, 7. *Implicit Faith.* i. 94. iii. 231. *Definition.* iii. 73, 4. *Extension of Faith.* i. 5, &c. *Act of Faith.* ibid. *Faith on any Terms.* i. 36. *Heroick Faith.* iii. 334. *Religious Faith, dependent on what?* i. 39. *Historical Faith.* iii. 72. *Personal.* iii. 73. *Faith National, Hereditary, entail'd by Law.* i. 344, 62. iii. 103. *Faith in Travellers, Romancers, Legends.* i. 344, &c. *Rule of Faith.* iii. 318, 19, 22, &c. *See* Belief.
Rule of Faith *(Treatise of Archbishop* Tillotson) *cited.* iii. 329, &c.
Chinese, *or* Indian *Faith.* i. 344, 5. *Historical, Critical Faith.* iii. 22
Confession of Faith, the Author's. iii. 315. *Gradual Decay of the Evidence relating to the Matters of our Faith.* iii. 238, &c.
Fanaticks, *antient.* i. 47, &c. *Compar'd with modern.* ibid. *Fanatick errant.* ii. 330. *See* Lymphaticks.

Fanaticks *in all Churches and Religions.* i. 50. iii. 38. *Fanaticism, its true Character.* ii. 329, 30. *Fanatick Sense and Judgment of Scripture.* iii. 237. *Popish Fanaticism.* iii. 92, 3, 239, &c.
Fancys *apostrophiz'd.* i. 188. *Sophisters, Impostors.* ibid. *Government of Fancy.* i. 308, &c. ii. 231. *Fancy: her Assault, Combat, Fortress.* i. 311, &c. 320, &c.
Fancys, *Sollicitresses, Enchantresses.* i. 312, 13. *Reprimanded, question'd, examin'd, dismiss'd.* i. 325, &c. *Disagreement with Fancy, makes the Man himself; Agreement, not himself.* i. 325, &c. *Lady-Fancy cross'd by a* What next? i. 326. *Fancys in a Tribe.* i. 321, 27. *Florid Fancy.* iii. 177. *Power of Fancy in Religion.* iii. 68. *See* Humour.
Farce. i. 150. iii. 6, &c. *See* Fescennin, Atellan, Parody.
Fasces. i. 16. *See* Magistrate.
Fashion. *See* Modes, Custom.
Father *of a Country.* i. 37, 321
Fathers *of the Church disputing and disputed.* iii. 327. *Industrious in suppressing all Scripture or Arguments of their Adversarys which made against them.* iii. 320, &c. 330, &c. *Burning Method of* Roman *and* Greek *Fathers, Bishops,* &c. iii. 239, &c.
Favourites. i. 192. ii. 138. *See* Court.
Fear, *Passion of.* i. 294. ii. 55, &c. *Description by* Des Cartes. i. 294. *Its Root and Cure.* i. 295, &c.
Fear *of Death.* ii. 140, &c. *How improv'd or abated.* i. 314, &c. iii. 196, 7, 203, 4
Fear *and Hope in Religion.* ii. 55. *See* Future State, Rewards and Punishments.
Ferments. *See* Humours.
Fescennin *(Plays.)* i. 251
Fiction. *See* Fable.
Figure, *principal in a Picture, to govern the rest.* iii. 374
Flattery *in Devotion.* i. 34. *See* Devotion, Sycophant.
Fly. ii. 18. *See* Spider.
Fools: *the greatest, who?* ii. 231
Foot-ball. i. 187. iii. 15
Force *and Arbitrary Power destructive of all Arts.* i. 219, &c. 237, &c.
Form, *outward, in a Figure, to give place where the inward is describ'd.* iii. 367
Formality. i. 11, 12, 74
Formalists. i. 12, 13, 174, 335. iii. 97, 8. *The Author himself a Formalist.* iii. 135

Foreigners: *Treatment of them by different Nations.* iii. 152, &c. *See* Hospitality.
Free *Thought.* } *See* Thought.
Free *Thinker.* }
Free *Writer.* ii. 7
Free *States.* i. 238, &c.
Freedom *of Wit.* i. 69. (*See* Wit, Discourse, Debate.) *Consequence of a Restraint.* i. 71, 2
French *Authors.* i. 335. *Theater.* iii. 6, 7, 8
French *Criticks.* *See* Bossu, Criticks.
Friend: *knowable, unknowable.* i. 284. *Friend of Mankind.* ii. 247
Friendship: *real Good.* ii. 238, &c. *Comprehends Society and Mankind.* ii. 239, &c. *Friendship how prevalent and diffusive.* ii. 109
Friendship, *Christian, Heathen.* i. 98, &c. (*See* Charity, Hospitality, Disinterestedness.) *Friendship its own Reward.* i. 100
Fucus, *Mask or Vizard of Superstition.* i. 84
Fungus. iii. 146
Future *State.* i. 18, 97, &c. ii. 236, 7. iii. 302. *See* Rewards and Punishments.

G.

A Galante. i. 192
Gallantry, *Original and Progress.* i. 272, 3, 331, 2. ii. 194, &c. iii. 253. *Devout Gallantry.* i. 20, 362, 3. *Gallantry and Heroick Power of Faith.* iii. 334. *Merit in the Gallant World.* i. 331. *See* Ladys, Chivalry, Novel.
Gallows. i. 127. iii. 177. *See* Jail.
Gardens. iii. 167. *See* Palace.
Aulus Gellius *cited.* iii. 234
Generation: *Natural Instinct in the Case.* ii. 412
Genius, *or Guardian-Angel.* i. 168, 9
Genius *of the World.* ii. 245, 284, 95, 343, 47, 352, &c. *See* Deity.
Genius, *not sufficient to form a Writer or Poet.* i. 193. iii. 258. English *Author wou'd be all Genius.* i. 233. iii. 258. *Fashionable Affectation of a Genius, without Correctness, in our* English *Writers.* i. 263. iii. 258, 9, 64, &c. *See* English Poets.
Gentleman: *Character of a Gentleman.* i. 135. iii. 156, &c. (*See* Breeding.) *Amusements of Gentlemen more improving than the profound Researches of Pedants.* i. 335. iii. 168
Fine Gentleman, owing to Masters. i. 191

Gibbet. i. 125. *See* Jail, Gallows, Hell.
Gibbets *and Rods ſucceed to Charity and Love, when.* iii. 115
Giddineſs *in Life.* i. 322
Gladiators: *Barbarity of Gladiatorian Spectacles.* i. 269, 70. iii. 256, 7
Gladiatorian *Penmen.* iii. 12
Glaſs. *See* Looking-Glaſs.
Glazier. iii. 15
Glory: *Acting for Glory's ſake, how far divine?* i. 38
GNOSTICKS, *antient Hereticks.* iii. 75, 6
God: *God and Goodneſs the ſame.* i. 33, &c. 40, &c. *Nothing in God but what is* God-like. i. 33, &c. *Queſtion concerning his Being, what Iſſue?* ibid. *and* 39, 40. *See* Deity, Attributes, Praiſe.
God, *what?* ii. 10. *What Idea given of God in certain Religions.* ii. 13, 14. *Ill Character of a God: Its Conſequences in reſpect to Morality.* ii. 47, &c. *How God can be ſaid to witneſs for himſelf to Men.* ii. 333, 4
Belief of a God, conſider'd as Powerful. ii. 55. *As Worthy and Good.* ii. 56
GONDIBERT. iii. 341, 2
Good: *how predominant in Nature.* ii. 216, 17. *What is truly Good.* ii. 225, 237, &c.
Good *of the Whole.* i. 40. *Private Good, what?* i. 203. *See* Intereſt, Pleaſure.
Good, *what? Where found?* i. 308, &c. *Good and Happineſs.* ii. 227. iii. 196, &c. *Opinion of Good.* ibid.
Goods *of Fortune, and Goods of the Mind compar'd.* ii. 432, &c.
Goodneſs, *Divine.* i. 23. *Opinion of Goodneſs creates Truſt.* i. 94. ii. 334. iii. 114
Goodneſs: *what, in a ſenſible Creature?* ii. 21
GORGIAS LEONTINUS. i. 74
GOTH. i. 86, 89. *Gothick Influence in Philoſophy and Religion as well as Arts.* i. 350, 51. *Gothick Government.* iii. 150, 51. *Gothick Notion.* i. 86, 9. *Gothick Poetry.* i. 217, 18. *Gothick Architecture.* i. 236
Gothick *Conqueror, conquer'd by ſpiritual Arms.* iii. 90, 91
Gothiciſm. *See* Barbariſm, Barbarians.
Government *abſolute.* (*See* Abſolute.) *Free Government or Conſtitution.* i. 216. *Definition.* iii. 311, 12. *Origin or Riſe of Civil Government: Ridiculous Account.* i. 109. (*See* State of Nature.) *Natural Account.* i. 110, &c. 236, &c. *Civil Government conforming and ſubordinate.* i. 110, 336. *Defy'd, inſulted, embroil'd.* i. 363. iii. 89

Grace. (*See* Decorum.) *The naturally graceful.* i. 135. (*See* Beauty, Numbers.) *Grace and Action in Human Bodys.* i. 190
Grace. *See* Titles.
Grammar: *Grammatical Rules neceſſarily applicable to Scripture of whatever kind.* iii. 229, &c.
Grandees. *See* Miniſters.
Grapes *not from Thorns.* i. 286
Gratitude. ii. 240, 41
Gratuity. i. 126. *See* Reward.
Gravity, *try'd, prov'd.* i. 11, 12. *True and falſe.* ibid. *Of the Eſſence of Impoſture.* i. 11. *Convenient Gravity of this ſort.* iii. 334. *See* Grimace, Formality, Solemnity.
GREAT BRITAIN, *like to be the principal Seat of Arts.* iii. 398
Great *Men. See* Miniſters.
The Great (Great People) their Influence on Wit, and in the literate World. i. 8, 210, &c. *Their Character.* ii. 137, 8
GREECE, *Fountain of Arts, Science, and Politeneſs.* i. 219. iii. 138, &c. *Early Writers of* Greece *form'd the publick Taſte.* i. 263, 4. Grecian *Religion.* iii. 126, &c. 153, 4. *Manners.* ibid. 152, &c. *See* Athenians.
Greek *Language, original Beauty and Refinement.* iii. 138, &c.
GREGORIUS *the Great.* iii. 239, 40
Grimace, *religious and zealot-kind.* i. 65, 6, 74, 149. *See* Gravity.
Grimace, *from Conſtraint and Perſecution.* i. 84
Groteſque-*Figures.* i. 149
Guardian *honeſt, when?* i. 125

H.

HAlf-Jeſters. i. 81
Half-Knave, *thorow Fool.* i. 131, 2
Half-Thinkers. iii. 300. *See* Thought.
Harmony, *ſuch by Nature, not by Faſhion or Will.* i. 353. *Natural Harmony, how advanc'd.* i. 238. *Harmony, Rules of.* i. 140. *See* Muſick.
Haunt. *See* Spectre.
Heart, *unſound, hollow.* i. 43. *A Heart in Lover's Language.* i. 137. *Deſcent on the Territorys of the Heart.* i. 355. *Heart merely human.* i. 358. *Heart after the Pattern of God Almighty.* ibid. *Numbers of the Heart.* iii. 34. *Wiſdom of.* i. 277. *See* Beauty, Character.
Heart *makes the Philoſopher.* iii. 161
Heathen-*Charity. See* Charity.
Heathen-*Church. See* Church.

Hell. iii. 177, 8. *See* Devil, Gallows, Jail.
Heraldry. i. 362, 3
Herald *of Fame.* i. 225
HERCULES. ii. 188
Judgment of Hercules, *the Subject of it.* iii. 349, 50. *The principal Figure in the Piece.* iii. 358. *His different Appearance in the several Parts of the Dispute.* iii. 350, 51, 59, 60
Herculean *Law.* i. 267
Hereafter: *A Question with a Sceptick.* ii. 236, 7. *See* Future State.
Heretick *by Birth.* iii. 104. *Good-humour'd Man properly no Heretick.* iii. 105
Hermit, *never by himself.* i. 175
Hero: *Philosophick Hero.* i. 194, 98. *Hero of the black Tribe.* i. 349
Heroick *Prince: a Character and Story.* i. 176, &c.
Heroick *Virtue. See* Virtue.
Heroick *Sign-Post.* i. 225
Heroism *and Philanthropy.* i. 113. *Heroism in Faith. See* Volunteer, Faith.
HERODOTUS. iii. 247. *Cited.* iii. 43
Hierarchy. i. 86. iii. 48. (*See* Magi, Priest.) *Its Power in* Persia, Ethiopia, Egypt. ibid. *Its Growth over the Civil Magistrate.* ibid. *Acquisition of Lands and consequent Dominion.* ibid. *Certain Law, Permission, or Indulgence, necessarily producing this Effect, and fatal to the Civil Magistrate.* iii. 44, 5, 78, 9. *Establishment of the Hierarchy over the Monarchy, or State in the* Egyptian, Ethiopian, Babylonian *Empires.* iii. 48, 9. *Parallel Effect in the* Roman. iii. 78, 9, 88, &c. Roman-*Christian and* Catholick *Hierarchy: its Growth under the Universal* Roman *Monarchy.* iii. 90. *And afterwards over the barbarous Nations.* iii. 91. *Its Prevalency, Policy, Comprehensiveness, Majesty and Grandeur.* iii. 92, &c. *Affected Pretenders, Imitators, and Copists after these Originals.* ibid. *and* 106
History *compar'd with Poetry.* i. 145
Historian. i. 122, 189. *Disinterested.* i. 224, 5. *See* Poet.
Historical *Truth. See* Truth.
History *of Criticks.* i. 240, &c.
Mr. HOBBES. i. 88, &c. 94
HOMER. ii. 205, 221. *His Character.* i. 208. iii. 32, 334. *Cited.* iii. 153. *Character of his Works.* i. 196, &c. iii. 32, 153. *Father and Prince of Poets.* iii. 32. *and* i. 244. *Age when he rose.* i. 243, &c. *Revolution made by him.* ibid.

Homerical *Characters or Perſonages.* i. 196, 7, 207. iii. 260, &c. Homer *underſtood how to lye in Perfection.* i. 346. iii. 260, &c.
Honeſt *in the dark.* i. 125
Honeſty, *its Value.* i. 121. *Honeſty and Harmony reſide together.* i. 208. *See* Virtue, Integrity.
Honeſty *the beſt Policy.* i. 132. iii. 204, 5
Honours. *See* Titles.
Point of Honour. ii. 194, 5
Auctions or Sales of Honour. iii. 168, 9, 208, 9
Hope *and Fear in Religion.* ii. 55, 57, &c. *See* Future State, Reward *and* Puniſhment.
HORACE *cited,* paſſim———*Paſſages of* Horace *explain'd.* i. 51. (viz. Sat. v. ver. 97.) iii. 202. (Epiſt. vi. lib. i. bis) iii. 249. (Epiſt. xx. Sat. 1. lib. ii, *&c.*) *Alſo his Epiſtle to* Auguſtus (lib. 2.) i. 269, 70
Horace, *beſt Genius, and moſt Gentleman-like of* Roman *Poets.* i. 328. *His Hiſtory, Character.* ii. 224. iii. 202, 248, &c.
Horſe. *Hound, Hauk,* &c. *See* Beaſt.
Hobby-Horſe. i. 217
Horſeman *and Horſemanſhip.* i. 193
Hoſpitality: *what kind of Virtue.* ii. 166. *Antient, Heathen.* iii. 143, 4. *(See* Charity, Friendſhip.) *Inhoſpitable Diſpoſition or Hatred of Foreigners, what Sign?* iii. 153. *Inhoſpitality,* Engliſh. iii. 152, 3
Hot-cockles. iii. 293
Hound, *Horſe. See* Beaſt.
Humility, *what Virtue, in Religion, and Love.* i. 331, 2
Humour: *Good-Humour, beſt Security againſt Enthuſiaſm.* i. 22, 55. *Force of Humour in Religion.* iii. 95, 98, 108, &c. *Ill-Humour, Cauſe of Atheiſm.* i. 23
Good-Humour and Impoſture, Enemys. i. 32. *Good Humour, Proof of Religion.* ibid. *Of Wit.* 74. *A natural Lenitive againſt Vice.* i. 128. *Specifick againſt Superſtition and Enthuſiaſm.* ibid. *and* 55
Humour *and Fancy, ill Rule of Taſte.* i. 338, &c. iii. 165, &c.
Ill Rule of Good and Ill. ibid. *and* iii. 200, 201
Humours, *as in the Body, ſo in the Mind.* i. 14
Hydrophobia. i. 50
Hylomania. iii. 65
Hypocrites. i. 94
Hypotheſis. *See* Syſtem.
Fantaſtick Hypotheſis. ii. 190. iii. 160
Hypotheſes, *Syſtems, deſtroy'd, blown up.* i. 88
Religious Hypotheſes multiply'd. iii. 47, &c.

INDEX.

I.

JAIL. i. 125. iii. 177. *See* Gallows.
JANUS: Janus-*Face of Zealot-Writers.* i. 66
Ideas, *ſimple, complex, adequate,* &c. i. 287, 8, 299, &c. (*See* Metaphyſicks.) *Compariſon of mere Ideas and articulate Sounds, equally important.* i. 288, 303. *Examination of our Ideas not pedantick, when?* i. 312. *True and uſeful Compariſon, Proof, and Aſcertainment of Ideas.* i. 299, &c.
Ideal *World.* iii. 211
Ideas *innate.* i. 49, 354. ii. 43, &c. 412. iii. 36, 214, &c. *Not innate, of what kind.* iii. 164
Ideas *of the World, Pleaſure, Riches,* &c. *what?* i. 301. *See* Opinion, Fancy.
Identity. ii. 350, &c. iii. 192, &c.
Idol; *Idol-Notions, Idolaters.* i. 60, 357
JEPHTHAH. iii. 124
Jeſt: *true, falſe.* i. 74, 81, 128, 9. *See* Ridicule.
JEWS, *a cloudy People.* i. 29, 30, 282. iii. 55, &c. 115, 16. *Sullen, bitter, perſecuting.* ibid. *Their Character by God himſelf.* iii. 55. *Jewiſh Underſtanding.* i. 282, 3. *Diſpoſition towards the darker Superſtitions.* iii. 124. Jews, *a choſen People.* i. 357. iii. 282. *Left to Philoſophy for Inſtruction in Virtue.* i. 101
Jewiſh *People, originally dependent on the* Egyptians. iii. 51, &c. *Their Rites, Ceremonys, Learning, Science, Manners, how far deriv'd thence.* ibid. *How tenacious and bigotted in this reſpect.* ibid. *Spirit of Perſecution and Religious Maſſacre, propagated from hence.* ibid. iii. 60, &c. 80, &c. 86, &c. (*See* Perſecution.) Jewiſh *Princes.* iii. 116, 24
Ill, *whether really exiſtent in the Univerſe.* ii. 9, 10. *Abſolute Ill, what?* ii. 20. *Relative Ill.* ibid. & 21. *The Appearances of Ill no Argument againſt the Exiſtence of a perfect ſovereign Mind.* ii. 363, 4. *No real Ill in Things.* ii. 364
Appearance of Ill neceſſary. ii. 288, 9
Imitation *Poetical.* i. 193. *See* Poet. *Works of Imitation, how to be regulated.* iii. 389, 90
Imperium in Imperio. i. 114
Impoſtors, *ſpeak the beſt of Human Nature.* i. 94. *See* Goodneſs.
Impoſture *arraign'd.* i. 10. *Hid under Formality.* i. 74. *Eſſence of Impoſture.* i. 11. *Impoſture fears not a grave Enemy.* i. 31. *Strangely mix'd with Sincerity, Hypocriſy, Zeal, and Bigotry.* ii. 324, 5

Indian *Muſick and Painting.* i. 242, 340. Indian *Princes late Embaſſadors.* iii. 339
Indolence. i. 310, 18, 19. *Its dangerous Conſequences.* ii. 158, &c.
Informers. i. 126
Ingratitude, *a negative Vice.* ii. 167
Inhumanity *not compatible with Good-Breeding.* ii. 163. *Unnatural.* ii. 164
Inquiry *concerning Virtue, Deity,* &c. *See* Vol. ii. *Treatiſe* I. & i. 297. *Occaſion of this Treatiſe.* ii. 5, &c. *Its Defenſe.* ii. 263, &c.
Inquiry, *Freedom of.* i. 34
Inquiſition. i. 20, 186. iii. 103
Inquiſitors. i. 65. *Self-Inquiſitor.* i. 186
Inſpiration. i. 7, 45. (*See* Prophets, Poets.) *Inſpiration a Divine Enthuſiaſm.* i. 53. *Atheiſtical Inſpiration.* iii. 64. *True and Falſe, alike in their outward Symptoms.* i. 53. *Inſpiration credited, how?* iii. 40
Judgment of the Inſpir'd concerning their own Inſpiration. iii. 63, 74, 5, 245. *See* Poets, Sibyls.
Inſtinct, *from Nature.* ii. 411, 12. *See* Ideas.
Intelligent *Being: What contributes moſt to his Happineſs.* ii. 100, 1
Intereſt governs the World, *a falſe Maxim.* i. 115, 17, 18. *Self-Intereſt.* ii. 80. *Rightly and wrong taken.* i. 281, &c. iii. 302, 4, 5. *Unwiſely committed to the care of others.* iii. 159. *How form'd.* i. 296. *Vary'd, ſteer'd.* ibid.
True Intereſt either wholly with Honeſty or Villany. i. 131, 172, &c. *Judgment of true Intereſt.* i. 307, 8. iii. 201
Diſintereſtedneſs real, if Virtue and Goodneſs be ſuch. i. 98
JOB. ii. 34, 123
JONAH, *Prophet.* iii. 118, &c.
JOSEPH, *Patriarch, his Education, Character.* iii. 57, 8
JOSHUA. i. 356, &c.
JOVE. ii. 47, 8, 203
Journaliſts: Journal des Savans de Paris. iii. 18, 20. Hiſtoire des Ouvrages des Savans. 18. Nouvelles de la Republique des Lettres. ibid. Bibliotheque Choiſie. ibid. & 20. *See* Bibliotheque Choiſie.
Irony. i. 71. *See* Banter, Raillery.
ISIS. iii. 47
ISOCRATES. iii. 280
ITALIANS, *Buffoons.* i. 72, 129. Italian *Wit and Authors.* i. 335, 46
Italian *Taſte, the beſt in Painting, Muſick,* &c. i. 338, 40

Judgment,

Judgment, *preliminary Right.* i. 12. *Previous Judgment.* i. 54
JULIAN *(Emperor)* i. 25. iii. 86, &c. *His Letter to the* Boſtrens. ibid.
JUPITER. *See* JOVE.
Juſt *and Unjuſt acknowledg'd.* ii. 420
JUSTIN, *(Hiſtorian.)* iii. 54, 7
JUVENAL, *explain'd.* i. 103, &c. *Cited.* i. 70, 106, 126, 253. iii. 23, 4, 42, 50, 178, 274

K.

KIND *(Species) Union with a Kind.* ii. 78. *Oppos'd by Self-Intereſt.* ii. 79
Kings. *See* Princes, Monarchy, *the* Great, a Court.
Knave, *natural and civil.* i. 109. *By what Principle different from the Saint: or how diſtinguiſh'd from the honeſt Man.* i. 102, 126, 7, 130, 31, 172, 3
Knave *incapable of Enjoyment.* i. 130. *Betrays himſelf, however able.* iii. 305
Knaves *in Principle, in Practice.* i. 93, 4. *Knave, has no Quarrel with Religion.* ibid. *Half-Knave, thorow-Fool.* i. 131, 2. ii. 173. *Zealot-Knave.* i. 132, 3. *(See* Zeal.*)* *Court-Knaves.* iii. 168, 69, &c. *Knaves, Friends to Moderation, in what ſenſe.* i. 115. *Knave young, middle-ag'd, old.* iii. 178
Knavery, *mere Diſſonance and Diſproportion.* i. 207, 8. *See* Diſhoneſty.
Knaviſh *Indulgence, the Conſequences.* i. 121, 130, &c. 172, 310, 11. iii. 302, 5. *Knaviſh Religion.* iii. 125. *See* Religion.
Knight-Errantry. i. 20. *See* Chivalry, Gallantry.
Knights-Templar, *growing to be an Overmatch for the Magiſtrate.* i. 86. *Extirpated.* ibid. *See* Magophony, Hierarchy.
Knowledg: *firſt Principle, previous.* i. 41, &c. 54, 269, 334
Knowledg *of Men and Things, true Philoſophy, how learnt.* i. 122, 3

L.

LAdys, *fainted, worſhip'd, deify'd.* i. 273, 331, 2. ii. 195. *(See* Gallantry, Chivalry.*)* Engliſh *Ladys ſeduc'd by Tales and Impoſtures.* i. 347, &c. *Type or Prophecy of this in our antient Stage-Poet.* ibid. *See* Superſtition, Sex, Women.
Lampoons. i. 265
Lands. (*See* Property, Agrarian.) *Religious Land-Bank.* iii. 44, &c.

Latitude *of Thought*. iii. 297, &c.
Latitudinarians. ibid.
Laugh *half-way*. i. 81. *Both ways*. i. 129. *Laugh wrong-turn'd*. iii. 296. (*See* Ridicule.) *Men not to be laugh'd out of their Wits*. i. 96. *Men laugh'd out of, and into Religion*. iii. 291. *Difference in seeking what to laugh at, and what deserves Laughter*. i. 128
Laugh, *mutual, and in turn*. i. 149
Laws, *Royal Counsellors in our* English *Constitution*. i. 212. *Guardian-Laws*. i. 219. *Religion by Law establish'd*. i. 362. iii. 71, 103, 231, 315, 16, 337, 38. (*See* Rites, Mysteries, Revelation.) *Heraldry by Law establish'd*. i. 362
Herculean *Law*. i. 267
Laziness. i. 310. *See* Indolence.
Learning: *Passion for Learning or Science, rank'd with natural Affection*. ii. 104, 5
Legitimate *Work or Piece, in Writing*. i. 336. iii. 2, 26
Leo (*St.*) iii. 91
Letters. *See* Epistles.
Leviathan-*Hypothesis*. i. 88. *See Mr.* Hobbes. Wolf.
Liberal *Arts*. *See* Arts. *Liberal Education*. ii. 65. *Liberal and illiberal Service*. ii. 55, 65
Liberty *of Criticism*. iii. 266, 316. *See* Criticks.
Liberty *civil, philosophical or moral, personated*. ii. 252, 3. *Abuse of the Notion of* Liberty *in Morals and Government*. iii. 305, &c. *Liberty of the Will*. i. 178, &c. 184, &c. *Liberty or free Disposition to follow the first Motion of the Will, is the greatest Slavery*. i. 211. ii. 231
Liberty *Philosophical, Moral*. ii. 252, &c. 432, &c. iii. 201, 4, 307, &c.
Protestant Liberty. *See* Protestant.
Liberty: (*See* Government, Constitution, English, British.) *Its Patrons, Well-wishers*. i. 8. *Consequence of its Rise and Fall*. i. 219, &c.
Liberty *in Conversation*. i. 75. *Falsly censur'd*. i. 10. *See* Wit, Freedom.
Prejudice against Liberty. i. 89. *Arts, Sciences, and Virtues, its Dependents*. i. 64, 72, 96, 220, 21. *See* Arts, Science, Virtue.
Life——*its Value*. i. 121, 24, 302.——Living well *or* good Living, *false sense of the Phrase*. i. 124. Living fast, *false application of the Phrase*. i. 315, 16. ii. 126, 7. *Life sometimes a Misery*. ii. 141. *Over-Love of Life, contrary to the Interest of a Creature*. ii. 141, &c.
Future Life: The Belief, of what advantage? ii. 60, &c.

Lineage *of Philosophy and Poetry.* i. 239, 40, 253, &c. iii. 132, 37, &c.
LIVY, *the Historian.* i. 47, 8
Logick, *of modern Schools.* i. 286, 7, 334, 50, 51
Looking-glass, *vocal.* i. 171. *Magical Pocket-Looking-glasses.* i. 195. *Looking-glass to the Age.* i. 199, 202, 5. *False Looking-glass.* iii. 296
Love. (*See* Charity.) *Love of Friends.* ii. 238, 9
Love *of Mankind.* ii. 241, 2
Love *of one's Country.* iii. 143, &c. *Love of Order and Perfection.* ii. 212
Love *imperfect and narrow, generous and equal.* iii. 143, &c. (*See* Affection.) *Publick Love.* i. 37. (*See* Publick.) *Love, highest, noblest.* ii. 211, &c. *Divine Love.* ii. 244, 5. *See* Enthusiasm.
Love, *dangerous Sophister.* i. 183, 4. *Passion of Love in the Sexes.* i. 176, &c. *Subject the most affecting, in the Passion of Love between the Sexes.* ii. 105, 6. *Flattery of Love.* i. 138. *Religious Love between the Sexes.* iii. 38. *Love cruelly treated by* Epicurus. iii. 31, 2
Self-Love. ii. 58. *Its Effects in Religion.* ii. 58, 9. *Silly reasoning about Self-Love, by pretended Wits.* i. 90, 118. &c. *See* Self.
Religion and Love. i. 331, 2. *Galante Love, and religious Charity of a certain kind, compar'd.* iii. 115
Lover, *Martyr. See* Martyr.
Lover *solitary.* i. 174. *Story of a Heroick Lover.* i. 176, &c. *Lover's Pursuit and Enjoyment, of what kind.* i. 309. *See* Enjoyment.
LUKE (*St.*) *cited, commented.* iii. 245
LUCRETIUS. i. 52, 118. iii. 32
Luxury. i. 310, 15, 319, &c. ii. 147, &c. iii. 199, 200, 304, 5
LYCURGUS. iii. 246
Lyes, *judiciously compos'd, teach Truth in the best manner.* i. 346. Homer *perfect in this Science.* ibid. *and* iii. 260, 61, 2
Lymphaticks. i. 50, 51. *See* Fanaticks, Enthusiasm.
LYSIAS, *Orator.* iii. 280

M.

MAchine (*in Epick and Dramatick.*) i. 359. *World a Machine.* ii. 337
Madness: *real Madman, who?* i. 321, &c.
MÆCENAS. i. 220, 270. iii. 21, 249, 50
Magi *of* Persia, *&c.* i. 85. *Their Power.* iii. 48. *See* Hierarchy.

Magicians. *See* Magi.
Magick, *moral.* i. 136. *Magick of Enthuſiaſm.* iii. 29
Magiſtrate, *his Duty and becoming Part in Religion.* i. 10, 16, 19. ii. 261. iii. 104, &c. *Executioner to the Prieſt, when?* i. 66. iii. 110. *A Dreſſer.* i. 83. *Dreſs'd in his turn.* ibid. *See* Government, Hierarchy.
Civil Magiſtrate, inſulted. i. 363. iii. 89. *Controul'd.* iii. 44. *Over-aw'd.* iii. 47. *Depos'd, ſentenc'd.* iii. 48, 9
Magnificence, *true and falſe.* i. 139
Magophony, Perſian. i. 85, &c. Ethiopian. iii. 49. European *and Chriſtian.* i. 85, 6
Mahometiſm. iii. 104. Mahometan *Clergy.* iii. 235
Malice, *only where Intereſts are oppos'd.* i. 39, 40. *None in the general Mind——nor in mere Nature.* ibid.
Malignity, *Paſſion unnatural.* ii. 165
Man: *a good, an ill.* ii. 21. *Formidable, in what ſenſe.* ii. 94. *Subject to Nature.* ii. 302. *Why no Wings.* iii. 302, 3. *Man's Excellency different from that of a Brute.* ii. 304, 5. *Why Man has not the ſame Inſtincts which are in Brutes.* ii. 308, 9. *Whether ſociable by Nature.* ii. 311, &c. *Whether a Man can be accounted a Wolf to a Man.* ii. 320. *Abſurdity of that Saying.* ibid. *Man's Dignity and Intereſt.* ii. 425. *Different Manners of Men.* ii. 429, &c.
Mankind, *how corrupt.* ii. 198, 201
Manners: *Poetic Manners and Truth.* iii. 260, &c. *See* Poet, Truth.
MARSHAM. *Chron. Can.* iii. 52, &c. 124
Martyrdom. i. 26, &c. iii. 40, 1
Martyrs *for Atheiſm.* i. 90. iii. 64——Pro *and* Con, *for any Opinion.* iii. 40, 41. *Amorous, Heroick, Religious Martyrs.* ii. 106. iii. 34
Mask. *See* Carnival.
Maſs. i. 26
Maſſacre. *See* Magophony.
Maſters *in Exerciſes and Philoſophy.* i. 191. *Maſters in Mechanicks. See* Mechanicks.
Young Maſters of the World. i. 106, 211
Mathematical *Demonſtration in Morals. See* Morals.
Mathematicks. i. 19. *Delightful, whence.* ii. 104, 5. *Neceſſary.* i. 289, 90. *Modeſt.* ibid.
Matter, *Whole and Parts.* ii. 368. *Not capable of real Simplicity.* ii. 351, 2. *Not conſtitutive of Identity.* ibid. *Subſtance material, immaterial.* ii. 353, 4
Matter *and Thought, how mutually affecting or productive.* ii. 296, 7, 369
MAXIMUS TYRIUS, *cited.* ii. 295. iii. 32

Mechanicks, *Masters in.* i. 235
Mechanick *Forms, Beautys.* i. 137. *See* Palaces.
Mechanism——*human.* i. 115, 294. *Divine.* ii. 336, 7
MEDEA. iii. 313
Meditation *Rural-Philosophical.* ii. 344, &c.
Meditations *publish'd.* i. 164. *Meditation imposing, conceited, pedantick.* i. 164, 5, 343
Meditation *in the praise of a Deity.* ii. 344, &c. *Upon the Works of Nature.* ii. 366, &c. *Upon the Elements.* ii. 376, &c. *Upon the Variety of Seasons and Climates.* ii. 383, &c.
Melancholy, *a pertinacious and religious Complexion.* iii. 67
Melancholy *in Religion, Love.* i. 13. *Power of Melancholy in Religion.* iii. 66. *Devout Melancholy.* i. 22, 32, 44. iii. 67, 8. *Treatises of Melancholy.* iii. 30. *See* Religion, Enthusiasm.
Memoirs. i. 163. *Memoir-Writing.* i. 200, 224, 346. *See* Miscellany.
Memory, τὸ Ἐυμνημόνευτον. i. 143
MENANDER. i. 246. iii. 238
Mental *Enjoyment, whence.* ii. 101, 117, &c.
Mercenariness. i. 126. *See* Reward.
Merit *in believing. See* Belief.
MESSIAS. iii. 78. *See* Monarchy.
Metaphor, *or Metaphorick Style or Manner.* i. 243, &c. iii. 140
Metaphysicks. i. 289, 299, 301. ii. 354. iii. 193, 4
Metaphysicks, *necessary Knowledge of nothing knowable or known.* iii. 210, 11
Metaphysicians, *their Character.* i. 291
Metaphysical *Articles of Belief.* i. 306, 7
MILO. ii. 304
MILTON. i. 276, 358, 9
Mimes. i. 193. iii. 285. *See* Imitation, Mimickery.
Mimickery. i. 196. *Mimographer.* ibid.
Mind, *free.* i. 130.——*a Kingdom.* iii. 205. *Beauty of the Mind.* i. 137. *Value of a Mind.* ii. 440. iii. 168, 205. *Its inward Proportion.* ii. 83
Mind: *particular Minds prove an Universal one.* ii. 355, &c. *Universal Mind, how prov'd.* ii. 290, 91
Minister *of State.* i. 37, 192. *Ministers of State concern'd for their Character and Memory.* i. 225. *Conduct necessary to preserve them.* i. 225, &c. *Claim of the People over them.* i. 227. *Dangerous Conceit of Ministers and Great Men.* i. 229, 30
Ministers MÆCENAS's. i. 215, 16
Good Minister, how to be valu'd and judg'd. i. 23, 4

Miniſtry: *good Miniſtry in* England. iii. 148. *The new, the old.* iii. 208. *Ill and ſlaviſh Miniſtry, of what conſequence.* iii. 148, 9

Miracles, *ſcriptural, traditional.* i. 6. *Modern.* i. 44. iii. 70. *Chriſtian, Mooriſh, Pagan.* i. 345, 47, &c. *Paſt, preſent.* ii. 331. *The Danger of believing new Miracles.* ii. 328, &c. *Whether Miracles can witneſs for God or Men.* ii. 331, &c. *Mere Miracles inſufficient Proof of Divinity, or Revelation.* ii. 333, 4. iii. 114. *Merry Miracle.* iii. 123

Mirrour. *See* Looking-glaſs.

Miſanthropy: *what kind of Paſſion.* ii. 165. *Sometimes, in a manner, national.* ii. 166. iii. 153

Miſcellanarian *Authors, their Policy and Art.* iii. 288, 9

MISCELLANYS. Vol. iii. p. 1, 2, &c.

Miſcellaneous *Memoir, Eſſay-Writing, Style and Manner.* ibid. *and* iii. 95, &c. 225, 6. *See* Eſſay, Memoir.

Miſcellaneous *Collections, annual.* iii. 274

Mode: *Modes of Religion.* i. 84

Model: *current Models of Religion.* i. 84. *Models for Poetry and Writing.* i. 206. *See* Exemplar.

Moderation *Philoſophical.* iii. 37. *When in faſhion with the Zealots of every Party.* iii. 110, 11. *Moderation diſclaim'd.* iii. 342

Moderation *in a Writer.* i. 166

Monarch: *Grand Monarch now; and of old in* Greece. i. 223

Monarchy. *See* Hierarchy.

Monarchy *univerſal.* i. 216, 17, 220, &c. iii. 23. *(See* Barbarians, Tyranny.) *Abſolute Monarchy, deſtructive of Arts, Manhood, Reaſon, Senſe.* i. 219, &c. 237, &c. iii. 23, 77, &c. *World groaning under the* Roman *Monarchy.* iii. 77, 8. *Hopes of a Divine Deliverer or* Meſſias *from hence.* ibid. *See* Emperor, Roman.

Monarchs. ii. 137

Monoſyllables *in ſiles or ſtrings.* iii. 265. *Claſh or clattering Rencounter of them in our Language.* ibid.

Monſter: *Monſtrous Imaginations.* i. 60. *Monſtrous Objects and Taſte.* i. 344, 47, &c. iii. 157

Moon: *Embaſſadors from the Moon.* iii. 339. *Moon and Planets.* ii. 373, &c. *Traveller from the Moon.* ii. 198

Moor: Mooriſh *Hero.* i. 347, 8

Moor of *Venice (Play.)* i. 347, &c.

Morals: *Rule and Diſtinction of Revelation.* i. 298. *Difference about Morals.* i. 70. *Morals interwove with political religious Inſtitutions.* i. 87. *Brought into diſgrace.* i. 90. *(See* Charity.) *New Forgers of Morals.* i. 133. *Moral Magick.* i. 136

Morals *and Government how related.* i. 106, 8. *Morals essential to Poetical Performance.* i. 278. *See* Manners, Poetick Truth.
Morals *mathematically demonstrated.* ii. 173, &c. *and* iii. 194, &c. 212, &c. *See* Philosophy.
Moral Sense, *Rise of it.* ii. 28, &c. 53, &c. *Foundation in Nature.* ii. 413, &c. *Whether it can be perfectly lost in any rational Creature.* ii. 41, &c. *Impair'd by opposite Affection.* ii. 44. *Not by Opinion merely.* ii. 45. *Corruption of moral Sense.* ii. 45, 6. *Causes of this Corruption.* ii. 46, &c. *Rise of moral Sense, antecedent to the Belief of a God.* ii. 53, 4
Moral *Inquirys, why out of fashion.* ii. 185
Moral *Excellence.* i. 39. *Moral* Venus *and* Graces. i. 337, 8. *Moral Species. See* Species.
Moral, *the Word, in Painting, signifys the Representation of the Passions.* iii. 379
The MORALISTS *(viz.* Treatise V. p. 181, &c.) *criticiz'd.* iii. 284, &c.
Moralists, *the fashionable sort.* i. 80, 124. *See* Virtue, Philosophy.
MORE *(Dr.)* iii. 65, &c.
Morosenes. i. 23
MOSES. i. 356, &c. *Character and Life.* iii. 52, 5, 7, 8, 116, 246
Mountebanks, *modern* Prometheus's. ii. 205
Mountebanks. *See* Empiricks.
MUMMIUS. i. 272
MUSE. i. 4, 8. *Divine, Orthodox.* i. 359. iii. 229. *Muses what, in the Heathen Creed.* i. 6, 7. British *Muses.* i. 215, &c. *In their Cradle.* i. 217, 262, 3. *Lisping Speech.* ibid. *Hobby-Horse and Rattle.* ibid.
Muses, *Tutoresses.* i. 220. *Favourites.* i. 224. *Chief Recorders.* ibid.
Muses *degraded by* Epicurus. iii. 32
MUSES *personating the Passions, Virtues, and Vices.* i. 313, &c. *Profane Mistresses in respect of sacred Letters.* i. 358
Musick, *Barbarian.* i. 242. *Just, real, independent on Caprice or Will.* i. 353. *When best reliss'd by the* English. iii. 398. *See* Harmony.
Musician, *asham'd of Praise from the Unskilful.* i. 42. *Delighted with Examination and Criticism.* i. 234, 5
Musician-*Legislators.* i. 237, 8
Mystery *makes any Opinion become considerable.* i. 91. *Gives rise to Partys, Sects.* ibid.
Mysterys *by Law establish'd.* i. 359, 60. *Religious Mysterys.* i. 361

Mystery *debated.* iii. 10, 11
Sacred Mysterys inviolable with our Author, and, as such, un-nam'd by him. iii. 70, 71, 315
Mysterys *the most absurd, how introduc'd into the Church.* iii. 333, 4
Mystical *Love.* ii. 211, 243
Mysticks. ibid. *Consequences of their indiscreet Zeal.* ii. 271
Mysticks. i. 175. *See* Quietists.
Mythology. i. 359. *Mythological or Fabulous Style of our Blessed Saviour.* iii. 122, 3

N.

NAstiness. *See* Cleanliness.
National *Church.* i. 17. *See* Church.
National *Opinion.* i. 9
Natural *Affection, confess'd.* i. 92. *See* Affection.
The Natural and Unnatural in Things. iii. 213, &c.
Natural *Ideas. See* Ideas, Instinct.
Nature, *its Energy.* ii. 359, 60. *Nature in Man.* ii. 300. *In Brutes.* ibid.
Nature's *admirable Distribution.* ii. 306, 7
State of Nature, imaginary, fantastical. i. 109. ii. 310, &c. *See* Society.
Nature, *Divinity with* Epicurus. iii. 64. *See* Epicurus.
Power of Nature in moral Actions and Behaviour. i. 92. ii. 128. Naturam expellas Furcâ. iii. 216. *Nature will not be mock'd.* i. 354. *Has a strong Party within ourselves.* ibid. *Makes reprisals on her Antagonists.* ibid. *Prerogative of Nature.* ibid.
NERO. i. 25, 105. iii. 23
Nobility, Polish-English. iii. 150. *Young Noblemen.* i. 103, &c. *Young Noblemen,* English. iii. 168, 9, 172, &c. 216, &c.
Nose: *a Nose (Discernment or Sense) in Morals, Life,* &c. i. 125. *(See* Sense, Taste.) *Noses counted.* i. 148
Novels, *sweet natural Pieces, highly in vogue.* ii. 194. iii. 254. *See* Gallantry, Chivalry.
Numbers *and Proportion.* i. 139, 336. *Numbers of Life.* i. 141. *See* Proportion, Beauty.
Nympholepti. i. 50. *See* Fanaticks.

O.

OEconomy *of the Animal Races.* ii. 92, &c. 131, &c. 300, &c. 318, &c. iii. 220, &c. *See* Society.
Olympicks, *antient, modern.* i. 269. *Olympick Games, and Congress of* Greece. iii. 138

Omni-

Omnipotence, *what?* i. 39, 40. ii. 10, 11, 57, 71, &c. 203, 359, 60, 64. *What not.* i. 107. ii. 14
Opinion *(see* Doctrine, Hypotheſis) *National, or by Inheritance.* i. 9. ii. 103. *Governour, and Govern'd.* i. 185. *Ground of Paſſion.* i. 294, &c. *Principle of Conduct.* i. 307, 8. *Opinion all in all.* ii. 435, 37, &c. iii. 186, 7, 196, &c. *Freedom in examining our own Opinions, as well as the Opinions of others.* i. 60, 61. *Corrupt Opinion, Cauſe of Wrong.* ii. 32, 3. *Opinion and Faſhion, ſuppos'd meaſure of Virtue and Vice.* i. 80, 352, 3. ii. 417, 18. *Life regulated by Opinion.* ii. 435, &c.
Oracle. i. 126. *Divine Oracles Guardianſhip.* i. 360. *Heathen and Chriſtian Oracles.* ii. 330, 31. iii. 232, &c.
Oration. *See* Rhetorick, Declamation, Preaching.
Orator. i. 161. *Orators.* i. 268
Order: *Principle of Order Univerſal.* ii. 362. *Love of Order.* ii. 212. *Study and Contemplation of it, a natural Joy, Inclination, and Affection in Man.* ii. 105
Order *and Providence.* ii. 276
Order *in Writing. See* Style.
Ornament *independent, to be cautiouſly employ'd in the Action of* Hercules. iii. 384. *The Emblematick and Hiſtorical not to be confounded.* iii. 384, 5. *An Objection concerning it anſwer'd.* iii. 385. *Falſe Ornaments to be avoided.* iii. 390
Orthodoxy: *caſual, fortunate.* iii. 104, &c. *Orthodox Muſe.* i. 359
Orthodox, *Divine, or Churchman.* iii. 10, 11
Orthodoxy *of the Author.* iii. 70, 71, 315
OSIRIS. iii. 47
OVID, *cited.* iii. 144

P.

PACE. *See* Amble.
Pageant *of State.* i. 204. *Court-Pageant.* iii. 185
Pain *and Pleaſure mix'd.* ii. 234, 5
Paint. *See* Fucus.
Painter *of Hiſtory, to fix his Date.* iii. 353. *Not at liberty to mingle Actions of different Dates.* ibid. *Teſt of his Judgment.* iii. 357. *Not to make his Action Theatrical, but according to Nature.* iii. 368. *The ſame Qualifications neceſſary in him as in a Poet.* iii. 387
Painters: *Ill Painters compar'd with like Poets.* i. 225, 6. *Painter put to his ſhift.* i. 204, 5

Painters: Raphael. i. 338. iii. 230. Carache. i. 338
Painters *after the Life.* iii. 294. *Face-Painters.* i. 144, 5. *Painting and Painters.* i. 142, &c. *Maſter-Painter.* i. 197, 206, 227. *Battel-Painter.* i. 202. *See* Artiſts, Statuary.
Painting. *Falſe Taſte in Painting.* i. 338. *True Taſte how gain'd.* i. 338, 9. *Dignity, Severity, Auſterity of the Art.* i. 340, &c. *Style in Painting.* ii. 186. *Simplicity and Unity of Style and Colouring.* i. 143, 4, 341, 2. *Unity and Truth of Deſign. The* Ἓυ σύνολον. ibid. *and* 354. *Greatneſs.* i. 144. *Antient Maſters.* i. 144, 340, &c. *Falſe Taſte and Corruption of the Art, whence.* ibid. *Groteſque Painting.* iii. 6. *Impoſture in Painting.* iii. 230. *Pretended Heavenly Style, and Divine Hand diſprov'd.* ibid. *The Progreſs Painting is like to make in* England. iii. 399
Painting *of Hiſtory, the Regulation of it.* iii. 349
Palaces *and their Ornaments.* i. 139. iii. 173, 184, &c. *See* Beauty.
PALESTINE, *the Country: its Superſtitions.* iii. 124. *See* Syria, Jew.
PAN. i. 15, 16. *Panick Fear.* ibid. *Panick Rage or popular Fury.* ibid. *Religious Panick.* ibid. *and* iii. 66, 69. *Panick Fear for the Church.* iii. 83, &c. *Panick Zeal.* ibid. & 69. i. 43, 4
Panegyricks *the worſt of Satires.* i. 226. *Panegyricks,* Engliſh. i. 266, &c. *Panegyrick Games.* i. 269. Herculean *Law, or Club-Method in Panegyrick.* i. 267. *Panegyricks modern.* iii. 274
Parables, *double-meaning to amuſe.* i. 63
PARACELSUS. i. 287
Paraſites. i. 35. *See* Sycophants.
PARIS, *Judgment of, how diſtinguiſh'd from that of* Hercules. iii. 359
Parody. i. 198, 246. *See* Comedy.
Parterre. *See* Palace.
Paſſion: *Genealogy of the Paſſions.* i. 116, 295. *Study of the Paſſions.* i. 295, 97. iii. 31. Belle Paſſion. i. 5. *Heroick Paſſion of the Devout.* i. 19. *OEconomy of the Paſſions.* ii. 92, &c. *See* OEconomy.
Paſſion *too ſtrong or too weak.* ii. 91
Human and weak Paſſions deify'd. i. 38. ii. 256. iii. 306, 7
Paſſion, *how the Change of it may be expreſs'd in a Subject.* iii. 355, 6
Patch-work. iii. 5
Patent: *Letters-Patent.* iii. 338
Patentees *for Authorſhip.* i. 335. *For Religion.* iii. 338

Patria: Non ille, &c. i. 123. Dulce & Decorum. i. 102. *The word wanting in our Language.* iii. 149
Patriot. i. 101, 2. *Bought and sold.* iii. 170, &c. *Patriots of the Soil.* iii. 150
Patrons, *modern.* i. 229, 68, 304
PAUL *(St.) his Character.* i. 30. iii. 74, 75, 83, &c. *Style.* iii. 83, &c. 337. *Cited.* i. 26, 102, 281. iii. 238, 45 *St.* Paul *allows to the Heathen their own Prophets.* iii. 238. *Cites their Poets with Honour.* ibid.
Pedagogue. i. 72, 3. *See* Tutor, Pedant.
Pedant *baited.* iii. 14
Pedant *and Pupil.* i. 64, 122, 3
Pedant. *See* Pedagogue, Zealot, Scholastick, University.
Pedantry *a Milstone.* i. 67. *Pedantry in Conversation.* i. 70 *Pedantry oppos'd to true Knowledg.* i. 122, 3
Pencil, *Sacred, or Heaven-guided.* iii. 230. *See* Painting.
Penmen, *Gladiatorian.* iii. 12
People, *naturally good Judges of the Poet.* i. 278. *Also of Architecture, Painting,* &c. iii. 402, 3
Perfection, *of Workmanship.* i. 332, 37
Peripatetick *Philosophy. Genius.* i. 256. *Author* de Mundo. ii. 214. iii. 263, 4
Persecution. ii. 35. iii. 115. *In* Arcadia. i. 21. *Unknown to the polite Heathen-World.* ii. 166. iii. 154, 5. *How begun.* i. 25. iii. 60, 86, &c. *See* Ægypt, Jews.
Romish *Persecution, of any other the most tolerable, and of best Grace and Countenance.* iii. 93, 4, 103, 6
Persecution *of Features, Airs, Complexions, Miens.* i. 84
PERSIAN *Empire and Hierarchy.* iii. 48. *See* Hierarchy.
PERSIUS. i. 162, 170, 71, 89, 315, 30. iii. 158, 312, 13
Perspective, *the Rules of it revers'd in Sculpture.* iii. 380
Persuasion, *Goddess.* i. 237, &c. *Mother of Musick, Poetry and other Arts.* ibid. *Sister to Liberty.* ibid. *Men persuade themselves into whatever Opinions.* iii. 310
PETRONIUS, *cited.* i. 192
Petulancy: *wanton Mischievousness unnatural.* ii. 164
Phænomena *in Scripture.* i. 282. *Moral Phænomena.* ibid.
Phallico. i. 250. *See* Farce.
Phenix-*Sect.* i. 27
PHILIP. i. 249
Philologists. i. 241, 46. ii. 295
Philosophers, *savage.* i. 90, 94, 350, &c. *See* Clown. *Moral Philosophers of a modern sort, more ignorant and corrupt than the mere Vulgar.* i. 132, 352. iii. 204, 5. *Run a Tale-gathering.* i. 350

Philosophers, *their Original and Rise.* i. 240. *Posterior in Birth to Poets, Musicians, Criticks, Sophists.* ibid. iii. 136, 7. *Philosophers themselves, Criticks of a double kind.* i. 240, &c. *Philosophers, their antient Schools dissolv'd.* iii. 79
Philosophers *and Bear-Garden.* iii. 9, 11, &c.
Philosophy-*modern.* i. 122, &c. iii. 308. —— *Antient.* i. 18, 122, 3. —— *Home-spun.* i. 43, 364. *Mastership in Life and Manners.* iii. 159. *Its State and Liberty in the antient World.* i. 18. *Philosophical Speculations innocent.* i. 96. *See* Hypothesis, Doctrine.
Philosophy, *where confin'd now-a-days.* i. 333. ii. 184. *Its Study incumbent on every Man.* i. 322, &c. ii. 438, &c. *Philosophy speculative and practical.* i. 292, &c. *Vain, or solid.* i. 297, &c. *Guide to Virtue in all Religions.* i. 101, 2. ——*Balance against Superstition.* i. 18. *Philosophy Judg of Religion.* i. 297, 8. ——*Of her-self, and of every thing besides.* ibid. *Majesty of Philosophy.* i. 298, 99. *Philosophy appeal'd to by all.* i. 285. *Standard or Measure of Trust, Friendship and Merit in Men.* ibid. &c. *Genuine and false Fruits.* i. 286, 7. *Unhappy Mixture or Conjunction of Philosophy with Religion.* iii. 61, 76, 7. *Monstrous Issue and Product of this Union.* iii. 79, &c. 86, &c.
Dry Philosophy. iii. 191. *Vocal Philosophy.* i. 287. *Ideal Philosophy. See* Idea.
Lineage of Philosophy and Poetry. (See Lineage.) *Philosophy of the Woods.* ii. 428
Physician. iii. 181
Physicians *in the Body-Politick.* i. 14, 16
Physiologists. *See* Metaphysicians.
Piece *(Work, Treatise) legitimate, illegitimate.* i. 336. iii. 2
PILATE (Pontius.) iii. 242
Planets: *see Moon. Planetary System.* ii. 19, 370, &c.
Plate, *emboss'd with Satyrs, Fauns,* &c. *proper to accompany the Figure of Pleasure.* iii. 386
PLATO. i. 54. iii. 77, 247, 80. *Cited.* i. 53, 4
Platonists, *latter sort.* i. 18
Plays *(Theatrical) how frequented.* i. 265. *See* Comedy, Tragedy, Theatre. *Plays (vulgar) see* Foot-ball, Hot-cockles.
Pleasing *Sensations.* i. 123, 4, 315
Pleasure: *whether our Good.* i. 308. ii. 226, &c. iii. 200, &c. *All Pleasure not to be reckon'd as Good.* ii. 229, 30. *Enjoyments of Reason, not really comprehended in the Notion of Pleasure.* ii. 232, 3. *Pleasure no Rule of Good.* i. 309, 339, 40. *Pleasures of the Mind greater than those of the Body.*

Body. ii. 99, 100. *Senſual Pleaſure, who the propereſt Judg of it.* ii. 102, 3. *Senſual Pleaſures dependent on ſocial and natural Affection.* ii. 126, &c. *Diſtaſteful, inconſtant, and inſupportable without it.* ii. 129, 30. *Unnatural Pleaſure in general, its Effects.* ii. 168, 9. *Pleaſure (Luxury)* ii. 147, 8. *See* Luxury.

Underſtanding in Pleaſure. i. 140. *Rule and Order in Pleaſure.* ibid.

Men of Pleaſure, forc'd to acknowledg Virtue. i. 140. *See* Poets.

Pleaſure, *ſollicites* Hercules *in oppoſition to Virtue.* iii. 350. *Is firſt heard.* iii. 352. *Her Figure to be drawn ſilent.* iii. 369. *Her Poſture and Ornament.* iii. 370, 71.

PLINY *cited.* i. 144. iii. 280

Plum: *Cant-word among rich Knaves.* i. 130

PLUTARCH. i. 334. *Cited.* i. 41, 54. iii. 126, 27, &c. 280

Pneumatophobia. iii. 64

Poem *Heroick, Epick.* (*See* Homer.) i. 356, &c. iii. 259, &c. *Not to be model'd on Holy Writ.* i. 356, &c.

Poet: *Character of a Poet and Poetry from* Strabo. i. 208, 252. *Poet, ſecond Maker.* i. 207. *Poet, Herald of Fame.* i. 225. *Ill Poets worſe than ill Painters.* i. 225, 6

Poets *preferable to moſt Philoſophers.* i. 122. iii. 307, 8. ——*More inſtructive than Hiſtorians.* i. 346. *Morality of Poets.* i. 137. iii. 308, 9. *Poets acknowledg Virtue.* i. 136, 7. *Strongeſt Party on Virtue's ſide.* i. 316, 17

Poets, *Enthuſiaſts.* i. 4, &c. iii. 66, 232. *Friends to Revelation.* i. 4, &c. French *Poets.* i. 218. *Modern Poets or poetical Writers affected, and falſe in their Draughts or Imitations.* i. 204. iii. 289, &c. *Conceited, combin'd.* iii. 273, &c. *Injudicious.* i. 207. *Impotent.* ibid. Engliſh *Poets, of a preceding Age.* i. 275, 6. *Of the preſent.* iii. 276, &c.

Audience forms the Poet. i. 264. *Poet, how far of neceſſity a Philoſopher, and true to Virtue and Morals.* i. 278. iii. 282

Divine or Orthodox Poets. i. 7, 359. iii. 118, 231, &c. *Orthodox Mock-Poets.* iii. 240, 41. *Poets Fanaticks.* i. 51

Poets *inſpir'd.* i. 7, 51. iii. 66, 228, &c. 238

Poet. *See* Author.

Poeteſs, Engliſh. ii. 235

Poetical *Enthuſiaſm.* i. 21. *Poetical Genius.* i. 161. *Poetical Imitation.* i. 193, &c. *Poetical Truth. See* Truth.

Poetick *Science.* i. 141, &c.

Poetry: *(See* Muſes.) *Lineage of Poetry and Philoſophy. (See* Lineage.) *Sacred Wit and Poetry.* iii. 118. *Indifferent Poetry, deteſtable.* iii. 283. Art of Poetry *(an* Engliſh *Poem.)* iii. 281
Poetry *Epick or Dramatick, incompatible with orthodox Divinity.* i. 356, &c.
Point, *Gingle or Pun.* i. 335
Points of Wit. iii. 5, 261
Point *of Honour.* ii. 194, 5. *See* Gallantry, Duel.
Poiſon *to Reaſon.* i. 91
Policy, Britiſh *and* Dutch: Turkiſh *and* French. i. 80
Politeneſs, *owing to Liberty.* i. 64, 72, 96. *(See* Liberty.) *Flux and Reflux of Politeneſs.* i. 271, 2
Politicians. i. 188, 9
Politicks, *part of Morals.* ii. 184, 5
Polytheiſt: *Definition.* ii. 11
Pope (Clement XI.) iii. 241. *See* Gregorius, Leo.
Popery. *See* Rome, Church, Prieſt, Maſs.
Poſt-way *of Writers. See* Writers, Correctneſs.
Power, *Balance of.* i. 94, 95
Praiſe *of the Deity.* i. 41, &c. *Qualifications for ſuch Praiſe.* ibid. *Value of Praiſe or Glory from the Ignorant.* ibid. *Value of forc'd Praiſe or Applauſe.* ibid. *True Praiſe how learnt.* ibid.
Preaching. i. 70, 73, 4, 134, 166. iii. 97, 8, 287. *Elegant and groſs.* iii. 112, 13. *Faſhionable and unfaſhionable.* ibid. *Solemn, melancholy.* i. 134. *Variouſly humour'd, alternate, high and low.* iii. 130. *See* Declaration, Pulpit.
Pre-conception. ii. 307, 412. *See* Anticipation.
Prefaces, *Dedications,* &c. i. 200, 231, 304. iii. 27. *Preface become a word to ſignify Excuſe.* i. 329, 30
Prelate. i. 6. *See* Biſhop.
Pre-ſenſation. *See* Pre-conception.
Preſs: *Printing-Preſs.* i. 305. *See* Printer.
Prieſts, *conſecrated by the Magiſtrate.* i. 362. iii. 337. *Their Faction, Sedition, and Engagement of Mankind in their Quarrels.* iii. 51, 59, 60, 80, 86, &c. 342. *Their Love of Blood.* i. 28. *Propagation and Increaſe of the Prieſthood: Manner and Conſequence.* iii. 44, &c. *Model of the* Ægyptian *and* Aſiatick *Prieſthoods; and Difference from the* European, *or that of* Greece *or* Rome. iii. 43, 49. *See* Hierarchy.
Prince: *ſee* Abſolute. *Story of an Heroick Prince.* i. 176, &c.
Princes, *uſe the plural Style, whence.* i. 210, &c. *Prince-Authors.* i. 213, 14

Princely: *see* Royal.
Principle: *one universally active Principle.* ii. 364, 5
Printer. iii. 16. *See* Bookseller, Amanuensis.
Printing, *free.* i. 305, 6
PRODICUS. ii. 253
PROMETHEUS, *poetical Solution of the* Phænomenon *of* ILL. ii. 192, 201, 2
Poet a Prometheus. i. 207
Proof. *See* Criterion, Test.
Prophet, *the name allow'd to Heathens.* iii. 238
Prophets, *passive Organs.* i. 28. *Modern Prophets.* i. 46, &c. *Compar'd with antient.* ibid.
Prophecy *catching.* i. 45.——*The evil as well as the good Spirit.* ibid. iii. 116
Prophecy *or Prophet-errant, processional, saltant.* iii. 117. *Naked Prophecy.* ibid.
Property, *Dominion founded in.* iii. 49
Proportion, *and Symmetry founded in Nature; not in Opinion or Fancy.* i. 353. *See* Symmetry, Architecture.
Protestant *Authors.* iii. 18
Protestant *Liberty.* iii. 235, 6, 319, 330, &c
Publick. i. 37. *See* Constitution.
Publick *Assemblys. See* Assemblys.
Pulpit. i. 31. iii. 255, 265, 287. *See* Preaching.
Punishments *and Rewards, of what use in the State.* i. 126. ii. 63, 4. *In Familys.* ii. 65. *In Religion.* ii. 65, 6
Puns: *see* University, Point.
Pupil: *see* Royal, Pedant, Tutor.
Puppets, *in Dialogue.* iii. 292. *See* Dialogue.
Puppet-show. i. 28, 9
PYRRHO, PYRRHONIST. ii. 355. iii. 194, 212. *See* Sceptick.
PYRRHUS. i. 325, 6
PYTHAGORAS. iii. 77, 127, 203
Pythagorean *Sect.* i. 18
Pythian-*God.* i. 126.——*Propheteſs: see* Sibyl.

Q.

QUEEN Elizabeth. iii. 150
Quibble. *See* Pun, Point.
Quietists. iii. 38, 92

R.

RAillery, *sober Use of it.* i. 128. *Defensive Raillery.* i. 62. *Opposition to Banter.* i. 63. iii. 225. *Gross sort and refin'd.* i. 63, 5. iii. 225. (*See* Ridicule.)
Socratick Raillery. i. 194, 5, 98

Raillery *affected by grave Doctors.* i. 65. iii. 291. *Grim Raillery.* ibid. (*See* Burleſque.) *Spirit of Raillery why prevalent in certain Converſations.* i. 95. *Why carry'd into the Extreme.* i. 72. *Nothing proof againſt Raillery but what is honeſt and juſt.* i. 74

Rake, *a better Character than that of certain grave and thoughtful Gentlemen.* iii. 302

Reader *courteous, uncourteous.* i. 303, 4

Reading, *wrong Choice and Manner.* i. 341, &c. *Multiplicity of Reading.* i. 342, 3. *Task-reading.* ibid. *Surfeiting.* i. 344. *Polite Reading and Converſe, chief Qualifications in a Character.* i. 364. *Gothick and barbarous Reading.* i. 344, &c.

Realiſt *in Morality.* ii. 267, 8

Reaſon, *its Nouriſhment, Health.* i. 69, &c. *Its Antidote, Poiſon.* i. 91. *Reaſon Correctrix of the Fancys,* &c. i. 322, &c. *Intendant, Miſtreſs, Houſe-keeper.* ibid. *Reaſon quitted: for what Reaſon? When? How?* iii. 299, &c. *Reaſon confin'd: what effect?* i. 71, 77

Reaſoning: *Habit of Reaſoning alone can make a Reaſoner.* i. 69, 71, 77

Records: *Recorders, Compilers, Regiſters in ſacred Matters.* i. 360. iii. 231, &c. *Rul'd by Law.* ibid.

Rehearſal (*Comedy.*) i. 259. iii. 277, 81

Religion, *Virtue, how ally'd, founded, deriv'd, maintain'd. See* Treatiſe IV. *viz. The* INQUIRY, *firſt of* Vol. ii. *Religion: a publick Leading, or National Church.* i. 17. *Religion by Law eſtabliſh'd.* i. 362. iii. 71. (*See* Law.) *Differences in Religion.* i. 79. (*See* Modes, Models.) *Religious Antipathy.* i. 18. ii. 96. iii. 40, 60, 80, 257. *Religious Paſſion.* iii. 35, 6. *Different Aſpects of Religion, according to the Views or Aſpects of Divinity.* iii. 39. *Power of Fancy or Imagination in Religion.* iii. 68. *Religion conſider'd as a Paſſion.* ii. 88, 9. *Its Influence.* ii. 51. *Religion antient*-Grecian. iii. 126, &c. Roman, Egyptian, Syrian. iii. 41, 2. *Where firſt it grew unſociable.* ii. 387, 8. *Religion cruel Enemy to Virtue, by what means.* ii. 256. *Religion liberal, illiberal.* ii. 272, 73. *Knaviſh Religion.* i. 126, 7, 132, 3. iii. 125, &c. *True Foundation of Religion.* ii. 269, 70. *Religion betray'd.* ii. 279. *Over-laid.* i. 97. *Exhilaration of Religion.* iii. 95, 123. *Different Faces or Repreſentations of Religion, with what deſign.* iii. 130, 31. *Uniformity in Religion. See* Uniformity.

Reliſh, *falſe, fatal to Painting and the other Arts.* iii. 390

Reſignation, *devout, falſe.* ii. 59

Reſolution: *ſee* Will.

Retirement, *agreeable, neceſſary.* ii. 223, 4
Revelation *judg'd by Morals.* i. 298. *What previous and antecedent.* i. 39. ii. 333, 4. *See* Authority.
Revolution, *the late happy one.* i. 216. iii. 151
Revolution in the World and Nature. ii. 20, 214, 15, 367, 380, 81. *In our-ſelves,* i. 284, 5. ii. 236, 350. *See* Self.
Rewards *and Puniſhments, of what uſe in the State.* ii. 63, 64. *In Familys.* ii. 65. *In Religion.* ii. 65, 6, 273
Future Rewards and Puniſhments: wrong inforcement. i. 97, 8. ii. 69. *Virtue for Reward, not worth rewarding.* ibid.
Reward *moſt deſerv'd, when unſought.* i. 100. *No Goodneſs or Virtue in Nature, if no Motive beſides Reward.* i. 98. *A Knave not the leſs ſuch, when Reward and Puniſhment alone make him honeſt in outward Behaviour.* i. 125, &c. 171, &c. *Conſciouſneſs, only Reward of Friendſhip.* i. 100. *See* Mercenarineſs, Diſintereſtedneſs.
Rhetoricians. iii. 140
Rhetorick: *ſee* Declamation, Preaching.
Rhetorick, *in what part of a Diſcourſe its greateſt Energy ſhou'd be employ'd.* iii. 353
Rhythmus: *falſe and true.* i. 217, 18. iii. 263, 4
Ridicule, *its Rule, Meaſure, Teſt.* i. 11, 12. *(See* Teſt.) *Appeal to Ridicule.* i. 61. *Affectation of it by Pedants.* i. 65. *See* Banter.
Ridicule *ridiculous, when half-way, lame, or leaning to one ſide.* i. 81. *Injudicious and impoſing, when far ſtrain'd, and beyond its ſize.* i. 83. &c. *Nonſenſical, when rais'd from Contrarys,* i. 129
Nothing ridiculous, but what is deform'd. i. 128. *Virtue not capable of being ridicul'd.* ibid. & 129
Right *and Wrong.* ii. 33, 4. *In Nature, not from Opinion, Will, or Law.* ii. 35. *See* Opinion, Virtue.
Rites *or Rituals by Law eſtabliſh'd.* i. 360
Rites, *Ceremonys, Habits, Proceſſions, Pomp, their uſe and effect in Religion.* iii. 91, 2
ROGER, *Sir* Roger. iii. 276
Roman *Eloquence, corrupted.* iii. 22, 3
Roman *Monarchy. See* Monarchy.
Roman *Empire, Riſe and Fall.* i. 219, &c.
Roman *Emperors.* iii. 41, 78, 90, 242. *(See* Cæſars) Roman *Worthys.* i. 267, 8
Romance: *ſee* Novel.
Romans *old, rais'd from Barbarity by* Greece. i. 223, 269, 270, 72. *Their gradual Refinement.* i. 251. *Growth of Heathen Religion under the* Romans. iii. 41

ROME *old.* i. 219, 21. iii. 234. Rome *modern.* i. 338. iii. 91, 3, 235. *See or Court of* Rome. iii. 241, 2
Royal *Preceptor.* i. 214. *See* Prince.
Royal *Pupils.* i. 106, 211, 12
Rule. (*See* Law.) *Rule of Dispatch.* i. 267
Rusticks. i. 190

S.

SAcrifice *human.* ii. 35. *Familiar to the Inhabitants of the* Paleſtine. iii. 124. (*See* Abraham, Jephtha.) *Sacrifice of Forms, Natures. See* Subordination.
Sadducee. iii. 77
Saint——*on what terms?* iii. 127. *Female Saints.* iii. 38. *Saint-Protectrices.* i. 273
Saint-*Errantry.* i. 20
SALOMON *Britiſh.* i. 214
Salvation: *ſee* Saving.
Saracen's *Head.* i. 362
Satirs, Roman: *their Origin.* i. 258, 9. *See* Atellan, Feſcennin.
Satir, Engliſh. i. 266. *Spirit of Satir.* iii. 109
Satirick *and Comick Genius, Style.* i. 258, &c.
Satiriſts, *true to Virtue.* i. 141. iii. 23. *See* Poet.
Savage: *ſee* Goth.
Savages. i. 90, 94
Savageneſs, *Inroad whence.* i. 96. *See* Barbarians.
Saving——*of Souls.* i. 19.——*of Complexions.* i. 85
SAUL. i. 45. iii. 116, 17
Scandal. i. 265
Scene, *of the Story of* Hercules, *to be laid in the Country.* iii. 376. *To have nothing in it to call the Eye off from the Subject.* iii. 377
Sceptical *Converſation.* i. 68, 9, 78, &c.
Scepticiſm, *Support to Reaſon.* ibid. *See* Reaſon.
Scepticiſm, *faſhionable ſort.* ii. 206. *Defence of Scepticiſm.* iii. 71, &c. *Partial Scepticiſm cauſe of Vice and Folly.* i. 81. (*See* Thinking.)
Scepticiſm, *Remedy againſt the Dogmatical Spirit.* i. 95. *Sceptical Wit, Apology.* i. 96
Scepticiſm *of a Reverend Divine.* iii. 68
Scepticks, *the Advantages of their Philoſophy.* ii. 206, 7
Sceptick *perſonated.* iii. 295. *Modern Scepticks dogmatize.* ii. 230, 31. *Real Sceptick.* ibid. & 236, 7. *Chriſtian-Sceptick.* iii. 72. *See* Academy, Pyrrho.
Scholar *and Gentleman.* i. 333, &c. *Scholar, ill-read.* i. 342. *True Scholar, or Man well-read, reads few Authors.* i. 342, 3

Scholaſtick. i. 67. (*See* Style.) *Scholaſtick Brood.* iii. 80. *Scholaſtick Weapons.* iii. 296
School: *inferior Schools of Arts and Exerciſes, teach Truth and Nature better than ſome higher.* i. 333, &c.
Sciences *in general.* i. 289, 90. *Mock-Science.* i. 287. *Science of Articulation.* ibid. *Science: ſee* Art.
Scripture, *Judgment of,* i. 146, 7. ——— *Criticiſm.* iii. 72, 3. *Scripture Sacred and Profane.* iii. 231, &c. *Sacred Hiſtory, Characters, Scripture, ſubject to human Criticiſm, Philoſophy, and Rules of Art.* i. 147. ii. 268, 69, 333. iii. 229, &c. *Scripture interpolated, ſuppreſs'd, controverted, manag'd.* iii. 320, &c. 330, &c. (*See* Fathers of the Church.) *Variety of Readings, controverted Paſſages, Books, Copys, Catalogues.* iii. 322, 3, 326, 7
Scripture, *fragil, volatil.* iii. 234
SCYTHIAN. *See* Goth, Anacharſis.
Sea: *Sea to drink.* iii. 207, 8
Secular. *See* Arm.
Sedition. *See* Faction.
Self: *A Man when himſelf; when not himſelf.* i. 324, 5. (*See* Revolution, Identity.) *What makes a Man himſelf.* ii. 253, 4. (*Self-Love. See* Love.) *True Self-Love depends on Knowledg of Self.* i. 121, 282, &c. *Self-Knowledg.* i. 170. iii. 189, 192, &c.
Selfiſhneſs. i. 115, 117, &c. ii. 23, 291. *Deſtructive of Self-Enjoyment.* i. 315. iii. 302. *Improv'd by certain Philoſophers.* i. 124, &c. *Folly of the Endeavour.* ii. 128
Self-Inſpection. i. 196. *Acknowledgment of a better Self.* i. 281. *Self-Reverence.* i. 171, &c. *Self-Abaſement.* i. 331, 2. iii. 125, &c. *See* Sycophants, Intereſt.
SENECA, *his Character, Genius, Style.* iii. 22, &c.
Senſations. *See* Pleaſure, Pain.
Senſe *impair'd.* ii. 32. *Senſe in Morals, Life.* i. 132. iii. 204, 5. *See* Taſte, Noſe.
Common Senſe, various Signification. i. 78, &c. *Common Senſe, honeſt Senſe.* i. 132. iii. 204, 5
Senſe, *equivocal, in Painting, to be avoided in the Story of* Hercules. iii. 370
Senſus Communis *interpreted.* i. 103, &c.
Sermon, *Law of.* ii. 282. *See* Preaching.
Sexes. *See* Love, Women.
Fair-Sex, ſeduc'd by Tales, Impoſtures. i. 347, &c. *Inclin'd to monſtrous Loves, according to our antient Poet.* ibid. (*See* Superſtition, Ladys.) *Won by appearance of Submiſſion and Tenderneſs.* iii. 115. *Expoſition of the Modeſty*

of the Sex in barbarous Nations. i. 273, 4. *Better Conduct of the more polite.* ibid. *Prerogatives of the Fair-Sex.* ii. 194. *Writings.* ii. 194, 5. iii. 254. *Taste and Humour.* ii. 271, 73. iii. 166, 256
SEXTUS EMPIRICUS *cited.* i. 87
Shepherds: *see* Arcadia.
SIBYL. i. 46. iii. 232. *Sibylline Scripture.* iii. 227, 232, &c.
Sight, *single, simple.* τὸ Εὐσύνοπτον. i. 143
Silence, *to be distinctly characteriz'd in the Figure of* Hercules, *during the Contention.* iii. 361
Simplicity: *see* Style.
Sinner *against Good-Breeding.* i. 166. *Against Grammar.* ibid.
Sins. i. 166. iii. 177
Slavery: *Court-Slavery.* i. 139. ii. 116, 17. iii. 168, &c. 208, 9. *Slavery of Vice.* iii. 307, &c. 311. *Slavish Principles and Spirit.* iii. 148, 168, 251, 2, 306, 310, &c.
Smithfield. i. 28
Social *Animals.* iii. 220, 21
Social *Enjoyment: see* Enjoyment.
Social *Affection: see* Affection.
Society (*see* Tribe, Government) *Early State and Progress of Society.* i. 236. *Natural Growth of a Society, or National Community.* i. 110, 11. *Principle of Society, natural.* i. 107, &c. *Prov'd from Sedition, War.* i. 112, 13. *From the greatest Opposers of this Principle.* i. 89, 90, 92. *From its force in ill, as well as in good Passions.* i. 16. *Society in Nature; not from Art or Compact.* i. 109. (*See* Nature.).
Religious Orders, or Societys. i. 114
SOCRATES. i. 31, 254. iii. 214, 244. *See* Raillery.
Chartæ Socraticæ. i. 192, &c. 205, 6
Socraticks: *their Characters.* i. 254, &c.
Soil, *Climate, Region.* iii. 146, &c.
Patriots of the Soil. iii. 150
Solemnity: *Follys and Amusements become solemn.* i. 81. *See* Gravity, Imposture.
Soliloquy, *see Treatise of,* viz. Vol. i. p. 153.
Solitude, &c. i. 174. ii. 223, &c.
SOLON. iii. 246
SOPHOCLES. i. 244
Sophists *once honourable, and of highest Dignity.* i. 240. *Sophists Language-Masters.* iii. 140. *First Teachers of Philosophy.* iii. 137. *Sophistry.* i. 74. *See* Imposture.

Sot: *Sottiſhneſs.* i. 309, 10
Soul: *two Souls in Man.* i. 184, 5
Sounds *articulate.* i. 288, 303
Space, *Vacuum.* i. 301. *Space, Plenitude, Subſtance, Mode, Matter, Immateriality.* *See* Metaphyſicks.
Species: *Intereſt of a Species.* ii. 16. *A whole Species, ſubſervient to ſome other.* ii. 18. *Species of Fair.* i. 139, 41. *(See* Fair, Beauty, Decorum.) *Moral Species or Appearances, overbearing all other.* ii. 100. iii. 33, &c.
Specters. i. 60. iii. 299
SPENCER, de Legibus Heb. iii. 55, 6
Spider. ii. 18
Spirits: *Judgment of others.* i. 54. ——*of our own.* ibid. *Fear of Spirits, in an odd ſenſe.* *See* Pneumatophobia. *Animal Spirits confin'd.* i. 71
Spleen. i. 20. *Objected to Criticks and Satiriſts.* iii. 108, 9
Stage *of the World.* ii. 184
Stage, Engliſh. i. 271, 75, 6. iii. 255, 6, 289, 90. *See* Drama.
Stage *allow'd to inſtruct as well as the Pulpit.* i. 361. iii. 255
Standard *of Manners, Breeding, Gentility.* iii. 179, &c. *Standard of Wit,* Engliſh. i. 265. iii. 272, &c. *Standard of moral Rectitude.* i. 107, 298, 353. iii. 303, 4
Statuary, LYSIPPUS. i. 227
Statuary *and Statuarys.* *See* Painters.
Statuary, *with other Arts and Letters, deſtroy'd by antient Biſhops of* Rome *and* Greece. iii. 239, &c.
Statute *againſt Criticiſm.* iii. 269, 278, 9
Statute *of* Mortmain, *and* Repeal, *among the Antients.* iii. 45, 49, 50, 79. *See* Hierarchy.
Statutes. *See* Laws.
Storys *(Old Wives.)* i. 6. *Told up and down.* i. 37
Storks. iii. 80
STRABO *cited.* i. 208, 252. iii. 153
Styles *and Manners of writing, the ſeveral kinds.* i. 242, &c. 255, &c. *Didactive, Preceptive Style.* i. 25. iii. 285. *Scholaſtick, Pedantick.* i. 256, &c. iii. 141. *Metaphorick.* i. 242, 3. iii. 140, 261, 2, 337. *Methodick.* i. 256, &c. *Simple.* ibid. *and* iii. 21, 2, 141, &c. *Sublime.* i. 256, &c. 276. iii. 285. *See* Sublime, Comick, Tragick, Farce, Bombaſt.
Heavenly Style in Painting. iii. 220. *See* Painting, Painter. *Style of our bleſſed Saviour.* iii. 122, 3
Engliſh *Style in Proſe and Verſe.* iii. 264, &c. 276, &c. *Gouty Joints, Darning-Work,* &c. iii. 264, 5. *Diſcord, Diſſonance.* ibid. *See* Monoſyllables.

Subjects, *Multiplication of them in a Piece perplexes the Ordonnance of a Work.* iii. 383
Sublime. iii. 140
Sublime *in speaking.* i. 8, 335. *False and True.* i. 241, &c. (*See* Bombast.) *Sublime of Characters.* i. 336. *Of Actions.* iii. 34. *Sublime in Things. See* Beauty, Admiration.
Subordination *necessary in Nature.* ii. 214, &c.
What requir'd to make it perfect. iii. 383
Succession: *Church-Succession.* i. 360. iii. 338
Succession *of Wit and Humour.* i. 253, &c. *See* Lineage *and* Genealogy.
Superstition. ii. 166. (*See* Enthusiasm, Priest, Miracle, Magi, ÆGYPT, Hierarchy, Tales.) *Difference between Superstition and Enthusiasm.* iii. 39. *Anti-superstitious Passion, or Counter-Enthusiasm.* i. 88, &c. iii. 64, 5
Superstition, *Fear.* i. 295. iii. 65. *Superstition the most enslaving and worst of Vices.* iii. 305
Female Superstition. i. 348, 9. iii. 48. *See* Ladys.
Picture or Character of Superstition. iii. 125, &c.
Superstition *destructive of Moral Rectitude.* ii. 46, &c. *The Superstitious are willing Atheists.* i. 126, 28. *Unable to believe as they desire.* ibid.
Quantity of Superstition answers to the number of religious Dealers. iii. 46, &c.
Supineness, *proper for the Figure of Pleasure.* iii. 371
Surgeons, *spiritual.* iii. 95, 106
Surgery *in Politicks and Religion.* i. 16, 17. iii. 106. *Inward Surgery.* i. 156, &c.
SWEDEN. *See* DENMARK.
Sycophants *in Religion.* i. 35. iii. 125, &c. *See* Beggars, Flattery.
Symbol. *See* Test, Creed, Watch-word.
Symmetry. i. 353. iii. 263. *Real.* iii. 168, 180. *See* Beauty, Decorum.
Synods. i. 360, &c.
SYRIA: *its Religion.* iii. 41, 2. *See* Palestine, Jews, Ægypt.
System: *a Fool by Method and System.* i. 290. *See* Hypothesis.
Systems *impos'd by Authority.* i. 96
System *of the World.* ii. 287. *Particular Systems, and their single Parts united in one System.* ii. 19, &c. 286

T.

TAblature, *ſpecifically diſtinguiſh'd.* iii. 347, 8. *The Deſign of it ſhou'd be immediately apparent.* iii. 378
TACITUS *cited.* iii. 53, 4, 253
Tail: *Works or Pieces without Head or Tail.* *See* Works.
A Tale: *its Uſe, upon occaſion.* ii. 202, 3
Tales: *Love of Tales and monſtrous Storys; its Affinity with the Paſſion of Superſtition.* i. 348, 9. *Tremendous Tale-tellers.* ibid.
Talkers. i. 167
TARTAR. *See* Goth.
Tartar-*Notion.* i. 86
Taſte: *Explanation of a right Taſte in Manners, Morals, Government.* iii. 163, &c. *In Wit and Ingenuity, how rais'd and improv'd.* i. 239, &c. 250, &c. *A Taſte in Morals, Life.* i. 355. iii. 176, &c. (*See* Senſe, Noſe.) *Moral Taſte or Senſe, how acquir'd.* ii. 401
Taſte *in inward Beauty and Characters, founded in Nature.* i. 336. iii. 303
True Taſte or Judgment in Life, how gain'd. i. 338, 9. *Lies in our own power.* iii. 186
Virtuoſo-*Taſte.* i. 135
Ruin of Taſte from Multiplicity of Reading. i. 342, &c. *Taſte barbariz'd.* i. 344
Reformation of Taſte, great Work. i. 354
Good Taſte in the polite World. iii. 154, &c.
TAYLOR, *Biſhop, cited.* i. 99, 100. iii. 40, 41, 318, &c. 326, 7
Temper, *the truly divine.* i. 37. *Beſt or worſt in Man.* ii. 96. *What makes a good Temper.* ii. 114, 15, 17. *The fitteſt Temper for Judgment.* i. 12, 32, 3
Temperance: *how valuable.* ii. 248, &c. *Set in oppoſition to Avarice and Ambition.* ii. 251, 2
TERENCE. i. 334. iii. 184, 263
Terra Incognita. i. 344. iii. 210
Teſt: *Religious Teſts, Problems,* &c. i. 60, 61. *See* Symbol, Creed.
Teſt *of Ridicule.* i. 11, 30, 31, 61. (*See* Criterion.) *Teſt of Gravity.* i. 74
Teſtimony, *human.* i. 45, 148. ii. 331. *Divine.* ii. 333, 4
Theater. *See* Stage-Play.
Theiſm: *how it tends to promote Virtue.* ii. 71, 2. *Compar'd in that reſpect with Atheiſm.* ii. 72, &c. *Theiſm to what oppos'd.* ii. 209. *Faith of Theiſm.* ii. 358
Theiſt: *the Belief of a perfect Theiſt.* ii. 11. *Theiſts, nominal, real.* ii. 267, &c.

Theogony, *Theology, Heathen and Chriſtian.* i. 359, &c. *See* Divinity.
Theology. i. 359
Thinking: *Free-Thinking.* iii. 297, &c. *Free-Thinkers.* ibid. *Half-Thinkers, a ſorry Species.* iii. 300. *Diſhoneſty a Half-Thought.* iii. 297, &c. *Under-thinking, or Short-thinking, its Nature, Cauſe and Conſequences.* iii. 301, &c. *See* Scepticiſm.
Thorns: *Grapes not from Thorns.* i. 286
Thought, *whether able to produce Matter.* ii. 296, 7
THUCYDIDES. iii. 247.
TIBERIUS. i. 105
TILLOTSON *(Archbiſhop) cited.* iii. 329, &c.
Time, *Points of*; *the Judgment of* Hercules *capable of being divided into three.* iii. 350. *The proper Circumſtances of each.* iii. 351. *Objections againſt a fourth.* ibid.
Time, *a future, may be expreſs'd by enigmatical Devices.* iii. 353
Tire-men. i. 84
Title *of a Work, laſt determin'd.* iii. 26, 7
Titles. i. 203, 4
Toilette, *a General's.* iii. 186
Toleration, *(See* Perſecution, Liberty) *when and on what account oppos'd.* iii. 110, 11. *When admir'd and recommended.* ibid. *See* Charity.
Top *(Child's Top)* i. 187. *Works without Top or Bottom. See* Works.
Tragedy, *Genius of.* i. 218, 19. *(See* Euripides.) *Prior to Comedy.* i. 244, &c. iii. 140, 41
Tragedy, *modern: Love and Honour.* i. 276. *(See* Play, Theater.) Engliſh *Tragedy.* iii. 61, 2. *Moral and Virtue of Tragedy.* i. 317, 18. iii. 309
Tragi-*Comedy.* iii. 7
Tragick *Aſpect of certain Divines.* i. 66, 74
TRAJAN. i. 228
Traveller, *or Travel-Writer in form.* i. 346, 7. *Hiſtory of certain travelling Gentlemen.* iii. 99, &c.
Treachery: *Negative Vice.* ii. 167
Treatiſe. *See* Piece.
Trial. *See* Proof, Criterion, Teſt.
Tribe: *Formation of a Clan or Tribe.* i. 110, 11. *Of federate Tribes, mixt Colonys,* &c. ibid. *and* 236, &c.
Truſtee. *See* Guardian.
Truth *bears all Lights.* i. 11, 30, 31, 61.——*Ridicule, a Light, or* Criterion *to Truth.* i. 61. *Truth injur'd by over-much Diſcovery.* i. 62. *Face of Truth ſuffers by Masks.* i. 84, 5

Truth (*See* Beauty) *powerful.* i. 4. *Principal even in Fable and Fiction.* ibid. *Poetick Truth.* i. 142, &c. 193, &c. 336, 7, 354, 5. iii. 180, &c. 259, &c. 282. *Plastick or Graphical Truth.* i. 146. iii. 181. *Historical, Critical, Moral, Philosophical and Religious Truth.* ibid. *and* iii. 181, &c. (*See* Revelation, History.) Magna, & prævalebit. i. 148

Truth *of Work.* i. 261, &c. *Truth of Actions.* ibid. Verum atque Decens. iii. 162. *Strength of Perception no sure Ground of Truth.* iii. 68

Truth, *Historical, to give way to Poetick or Probable in Painting.* iii. 372, 3, 5

Truth, *Poetick, presupposes Prognostication.* iii. 354

TURKS. i. 26. Turkish *Policy, destructive of Letters.* i. 226. iii. 235

Turn. *See* Vicissitude.

Tutor. *See* Pedagogue.

Tutor *and Pupil.* i. 211. *The Age not to be tutor'd.* i. 67

Tyranny. i. 107. *Worship'd.* i. 219. *See* Absolute, Arbitrary, Force.

Tyro's *in Philosophy.* iii. 37

U.

UNdermining *or sapping Method in Wit and Philosophy.* iii. 134

Understanding *and Eyes fitted to so much Light, and no more.* i. 62. *Plot of Mankind against their own Understanding.* iii. 101, &c.

Uniformity *in Religion, hopeful Project.* i. 19. *How practicable.* iii. 89, 90, 103, 4, 6, 318, 19, 343

Unity *in the Universe.* ii. 347

Universe. ii. 212. iii. 224

University-*Wit.* i. 64. *See* Pedant.

University-*Learning.* ii. 286, 298, 334, &c. *University-Chair.* ii. 258. iii. 287

Modern Universitys not very fortunate in the Education of Youth. i. 333, &c.

Urbanity. i. 72

V.

VAnity. i. 206

VARRO. iii. 234, 280

VENUS: *the* Venus, Venustum, *or Grace in Things.* i. 138, 337. *See* Decorum. *Every one a* VENUS. i. 138, 9

Vice: *Artifice of Vice.* i. 174. *Vice in Opinion.* ii. 34, 5. *Causes of Vice.* ii. 40. *Most essential Part of Vice.* ii. 97, 8

Vice. *See* Slavery.

Vicissitude: *Law of Discourse and Conversation.* i. 70, 76

View. *See* Sight.
VIRGIL. i. 46, 7. ii. 223, 343. iii. 233
Virtue, *Honeſty, and Juſtice in Nature; not from Will or Law.* i. 109, 353. *Nothing to do with Faſhion or Vogue.* ibid. *and* ii. 35. *Independent of Opinion, and above the World.* i. 262. *Virtue, the Truth and Symmetry of Manners.* *See* Symmetry, Muſick, Harmony, Proportion.
Beauty of Virtue. i. 140
Virtue, Faſhion *and* Name *only in the Senſe of ſome faſhionable Moraliſts.* i. 80, 92, 124, &c. 352. ——*Leſs a Sufferer by being conteſted than betray'd.* i. 96, 7. *Over-laid by its Nurſes.* ibid. *Under-prop'd.* ibid. *Forfeited.* ii. 34. *Trial of Virtue.* ii. 36, 7. *Degrees of Virtue.* ii. 38, 9. *Cauſes of Virtue.* ii. 40. *Virtue degraded and defac'd.* ii. 254, 5. *See* Religion.
Virtue *made mercenary.* i. 97. *Heroick Virtue.* i. 101
Virtue *and Morals demonſtrated. See in* Vol. II. Treatiſe IV. *and in* Vol. III. pag. 194, &c.
Virtue *incapable of being ridicul'd.* i. 128, 9. *See* Jeſt, Raillery, Ridicule.
Virtue, *her Figure in the Piece.* iii. 364. *To be drawn ſtanding.* iii. 362. *How habited.* iii. 363. *Her proper Attitude.* iii. 364. *Her Palace not to be inſerted.* iii. 377
Virtuoſi. iii. 156, &c. 182. ii. 183, 394. *Mock-Virtuoſo, or Pedant of the kind.* i. 341. iii. 156, 7
Virtuoſi *and Philoſophers compar'd.* iii. 156, &c.
Virtuoſo-*Lovers.* i. 137, 185, 6. ii. 183, 394
Virtuoſo-*Paſſion.* iii. 184
Virtuoſo-*Taſte.* *See* Taſte.
Virtuoſoſhip, *a ſtep towards Virtue.* i. 333. iii. 161. *Science of Virtuoſo, and that of Virtue, almoſt the ſame.* i. 338
Viſionarys: *See* Fanaticks.
VITRUVIUS. iii. 181
Volunteer *in Faith.* i. 6. *In Morals.* i. 194
VOSSIUS (Is.) de Viribus Rhythmi. iii. 263

W.

WAR: *Paſſion of Heroick Spirits, why?* i. 112, 13. England *Seat of War, whence fear'd.* iii. 148, 9
Watch-maker. i. 293
Watch-word *in Divinity.* iii. 60
Whitehall, *when to be rebuilt, a noble Subject for Architecture.* iii. 400, 401
Whole. *A Whole and Parts.* i. 143, 207. ii. 284. iii. 259. *The* WHOLE, *a Syſtem compleat.* ii. 286, 7. iii. 348

Will, *Freedom of.* i. 185. *Reſolution and Will, a Noſe of Wax.* ibid. *Top or Foot-ball.* i. 187. *Will inſur'd, aſcertain'd.* ibid. *Readineſs to obey the firſt Motion of Will, is Impotence and Slavery.* ii. 231
Will *and Power no Rule of Good or Juſt.* i. 107, 124. *See* Arbitrary.
Will *(Teſtament) Power and Practice of the Prieſthood, in making Peoples Wills.* iii. 79, 88
Wiſdom, *in permitting Folly.* i. 13, 14. *Wiſdom as well as Charity begins at home.* i. 189
Wiſe-men *of* Greece. i. 89
Wit: *mere or ſheer Wit.* iii. 2, 3. *Mannerly Wit can hurt no honeſt Cauſe.* i. 96. *Orthodox Wit.* iii. 291. *Lay-Wit.* ibid. *Bottom of Wit enlarg'd.* iii. 4. *Lineage of Wit. See* Lineage.
Separate Provinces of Wit and Wiſdom. iii. 6. *Generation and Succeſſion of our National and Modern Wit.* iii. 269, &c.
Freedom of Wit, a Cure to falſe Wit. i. 19, 64. *Liberty of Wit.* i. 69. *See* Liberty, Freedom.
Liberty of Wit and Trade parallel. i. 69. *Falſe Wit, how prov'd.* i. 74. *Men frighted, not laugh'd out of their Wits.* i. 96
Wit *and Humour. See* Treatiſe II. *viz.* Vol. I. pag. 59, &c. *and* iii. 97, &c.
Wits *or Poets, Offspring of.* iii. 274. *Wits by Patent.* ibid. *Stratagem of affected Wits.* iii. 300
Witches. i. 148
Wolf: *Silly Compariſon of Man and Wolves.* i. 88, 93, 118. ii. 320
Women. *See* Sex, Lady.
Women *Spectators, Judges of Combats, Duels, Amphitheatrical Spectacles, Maſculine Games.* i. 272, &c. ii. 195. *Judges of the State, and Poetical Performance.* i. 271, &c. *Flattery of their Taſte by Poets.* i. 271, 76. iii. 259, 60
Silly Women won by Preachers. i. 348, 9. *Forſake courteous Knights for black Enchanters.* ibid. *Follow the* Hero *of a black Tribe.* ibid.
Women *who live by Proſtitution.* ii. 128
Wonder, *Wonderment.* i. 144, &c. ii. 324, &c. *See* Admiration.
Work. *(See* Piece.) *Truth of Work.* i. 261, &c.
Works *without Head or Tail, Beginning or End.* i. 145, 6. iii. 8, 25. *What contributes to the Perfection of a Work.* ii. 186
Workman. *See* Artiſan.
World. iii. 33. *See* Univerſe.

Worſhip, *vitious.* ii. 35
Worth *and Baſeneſs acknowledg'd.* ii. 420, 21
Wreſtler. i. 193
Writer. *See* Author.
Antient Writer de Mundo. iii. 263, 4
Juſt Writer, an able Traveller, or Horſeman. iii. 26. *Modern Writers: their Foundation, Polity, State, Myſtery.* iii. 2, 3, &c. 272, &c. *See-ſaw of modern Writers.* iii. 26. *Poſt-way.* ibid.
Writings: *See* Memoir, Eſſay, Miſcellany.
Writing: *Faſhionable Model of Writing.* iii. 25. *See* Correctneſs, Incorrectneſs, Critick, Penmen.
Wrong: *Right and Wrong, what.* ii. 31, &c. *See* Right, Virtue.

X.

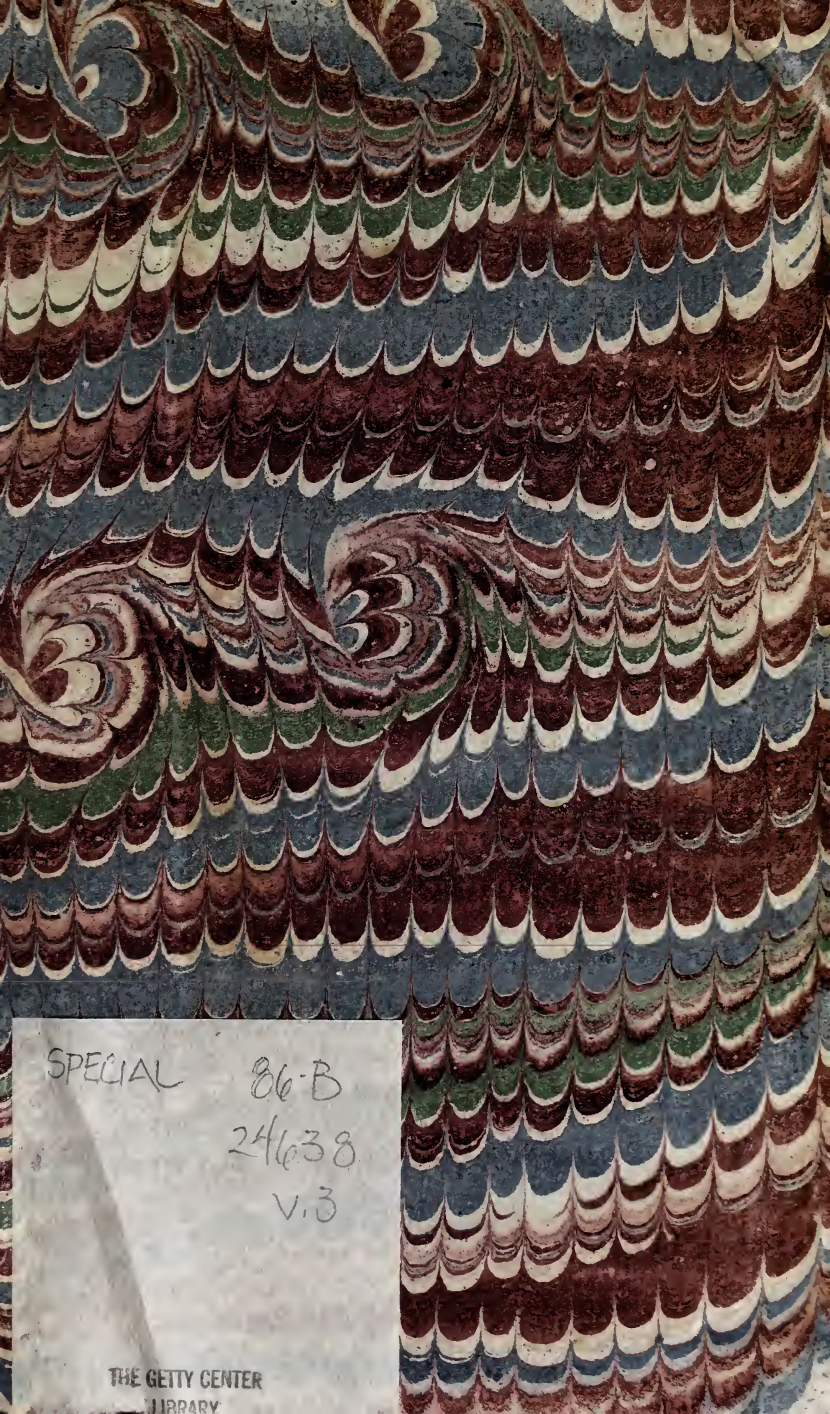
XENOCRATES. i. 252, 3
XENOPHON. i. 334. iii. 248. *His Commentarys.* i. 224. *His Genius, Character, Style.* i. 254, 5. iii. 248

Z.

ZEal *and Knavery.* i. 132, 3. ii. 325. iii. 125. *Imprudent Zeal.* ii. 68
Zeal, *Compound of Superſtition and Enthuſiaſm.* iii. 39. *Offenſive and Defenſive.* iii. 82, 3, 6, &c. *See* Bigotry, Perſecution.
Amorous Zeal. iii. 38
Zealots, *bear no raillery.* i. 60. *Pretend to rally others.* i. 61. *Character of modern Zealots.* iii. 218, 19
Zealot-*Writers, their Grimace.* i. 65, 6. ——*Picture.* ibid. *Affectation of Pleaſantry and Humour.* ibid. *and* iii. 291. *Character of a Zealot Author.* i. 67. *Anti-Zealots.* i. 91. iii. 64, 5.
Zealous *Charity for the Converſion of our Neighbour, how far ſuſpicious.* iii. 107, 8, 110, 11

The End of the TABLE.

Printed by JOHN DARBY in *Bartholomew-Cloſe, London.* M.DCC.XXXII.


SPECIAL 86-B
24638
V.3
THE GETTY CENTER
LIBRARY